Death ſubdued,

OR,

THE DEATH OF DEATH.

BEGVN IN A SERMON at *Denmarke* houſe on Aſcenſion day, *May* 6. 1619.

NOW PVBLISHED AND enlarged, to arme all men againſt *ſo common and dreadfull an Enemy.*

By *Samuel Crooke.*

REVEL. 1.18.
I haue the Keyes of Hell, and of Death.

LONDON,
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BIBLIOTHECA · BODLEIANA

IN ANNÆ, MAGnæ Britāniæ, Franciæ, et Hiberniæ Reginæ, obitum, mœstissimum pariter, et fœlicissimum.

CElsa genus, tedis clarissima, prole beata,
Anna, Soror Regum, Filia, Sponsa, Parens:
Sexum animis, thalamumq; fide, et virtutibus ortum
Ornasti; ô vitâ digna perenne frui.
Invida Mors, vna poteras miscere ruina,
Stemmata tot, dotes, diuitias, veneres?
Annam, age, redde Viro, heu,
Henricum redde Parenti.
Aures (heu!) surdas vana querela ferit.

At tu, protritâ victrix de
Morte triumphans,
Manibus *invitis, ANNA*
PERENNA manes.
Quàm benè præcipitis lusisti
spicula Leti!
Aucta malo, Christo nupta,
potita Deo.

TO

TO THE RIGHT HONOrable ROBERT Earle of *Leicester, Vis: Lisle*, Baron of Penshurt, Knight *of the most noble order of the* Garter.

AND

TO MY MVCH honoured and worthy *friends, the rest that were* of the family of our late *Gracious Mistresse Queene* Anne *of blessed memorie.*

Right Honourable,
& Worthily most esteemed,

It is a confessed truth, that Death takes away all disparitie amongst men. Giue me leaue therfore, in a sub-

iect of mortalitie, to ioyne those, who though otherwise different in degrees & affaires of life, yet herein are equal, that they must vndergoe the same cõmon lot of Death. The rather because of that speciall interest, whereby your honorable and worthy selues were all in relation to the sad occasion of this argument. In a word, for the reason of my boldnes, both in publishing, and in dedicating this Treatise, as I doe, Let it suffice, to say; I publish it to the world, because all are mortall: I dedicate it to your selues, because yee were

members together of the ſame houſe of mourning.

I knowe that to put liuing men in minde of Death, is both approued to be a thankeleſſe, and preſumed to bee a needleſſe office.

Thankeleſſe it is indeed and very vntoothſome, eſpecially to men of wealth and place; who thinke they haue more reaſon then others to loue life, becauſe they haue more to looſe by Death. Hence the minding of Death is like the reproofe of ſinne; the more wholſome, the leſſe toothſome: the more iuſt and neceſſary, the more diſtaſtfull.

fault. None so vnwillingly heareth of his fault, as the incorrigible offender: or of his death, as the olde, the sicke, the dying man. In these cases hee that giues most cause of admonition, giues least leaue. And indeede no maruell they will not heare of their speciall faults, who will not heare of their common lot: no meruaile it should bee vnsafe to say, Thou art wicked, *where it is not permitted to say,* Thou art mortall.

But it is also needles to inculcate death, for who deneth or questioneth so apparent a truth? Nay; but it is

most

moſt needefull: for who mindeth it, or layeth it to heart? Vnto a Monitor in this kind euery one is ready to ſay, with Eliſha, I know it, hold you your peace; *but the Lord that for good reaſon moued the children of the Prophets to inculcate to his holy ſeruant that which he knewe and minded the more to enforce his care and attention; doth alſo ſtirre vp the ſpirit of his Miniſters, to vrge the meditation of Death, as of that, which though al men know, yet moſt men doe of all things moſt willingly forget.* 2. Kings 2. 3.

Among theſe remēbran-

cers,

cers of the Lord, *I ioyfully professe my selfe to be one, the meanest one: and that office haue I in this Treatise indeauored to performe. Not that I loue to be as the* Scrich-owle, *a messenger of death; I had rather do as the Crowe on the Capitoll, that because she could not say* It is wel, *said at least,* it shal be wel. *It were good for the world that good members (especially good gouernours) were immortall, but because that cannot bee hoped or desired, there remaineth this cõmon comfort to them that feare God, both in common, and personall calamities,* Sure-

Esa. 3. 10.

ly

ly it ſhall bee well with the righteous, they ſhall eate the fruite of their doings.

I hope therefore it ſhall not be offenſiue that I tell liuing men of death; ſeeing withall I tell mortall men how they may doe to liue. Life without death wee cannot haue: death without hope of life I hope we would not haue: I wiſh and pray, and by this Treatiſe endeauour that wee may not haue.

A word ſpoken in due ſeaſon (*ſaith Salomon*) is like Apples of gold in pictures of ſiluer. *I haue therefore laide hold on the opportunity of this mourn-* Pro. 25. 11.

full

full season, that wee may learne both by example, and by instruction to die in the Lord. The occasion of our mourning, though it bee an invaluable and incomparable losse, yet hath this benefit, that it softenneth the heart, & maketh it a fit soile for the seede of

Psal. 126. 5 *grace. Happy are* they that sowe in teares; *for they* shall reape in ioy. *Happy that make good vse of weeping wether, when the Sunne of Righteousnesse shineth dimme, and watrish. whereas if the season be omitted, wee are in danger of a frost or a cling, I meane an hard heart; for affliction will surely har-*

harden, if it may not ſoften vs.

To direct vs therefore to make benefit of our loſſe I haue repreſented herein the Duell with Death: *firſt fought by Chriſt for vs; but ſo as we euery one muſt fight it hand to hand in our owne perſons and times; for elſe we haue no part in his victory. Hee fought not to excuſe vs from fighting: hee died (the bodily death) not to excuſe vs from dying: but to prepare and animate vs vnto this conflict; as with a beaten and already vanquiſhed Enemy. Hee contenteth not himſelfe to foile Death and the Diuel;*

but

but he will haue thē trod-
den vnder our feete. *For*
he speaketh (in effect) to
vs, as Paul *to the* Phil-
Phil. 1.30. lipians, Hauing the same
fight, which yee sawe in
me, and now heare to
be in me. *we cannot know*
Christ, vnlesse we know
the power of his death: vve
cannot knowe the power of
his death, vnlesse we bee
made conformable to him
in dying. The victorie,
vvhereby vve ouercome
the vvorld, is our faith:
the victory vvherby vve
ouercome Death, is to die
in faith. we can neuer die
in faith, vnlesse we liue by
faith. But if we now learn
by faith to weep as if we

wept

wept not, *and* reioyce as if we reioyced not, *we shall in our time* die as if we died not. *If the meditation of death doe season our life; the hope of life ensuing shall sweeten and quicken our death.*

With hope of so great a blessing, on so meane an instrument, through him that is able to bring power out of weakenesse, and life out of Death, I end, and remaine

Your Honours

humbly addicted,
truly deuouted,

SAMVEL CROOKE.

The heads of this Treatise.

1 *The Summe, A Duel with Death.*

2 *The Parts.*

3 *The Enemy.*
- 1 *Generall and last.*
- 2 *Dreadfull.*

3 *The Ouerthrow, wherin is,*
- 1 *Death disabled.*
- 2 *Death reconciled.*

The first Part.

1 *Doctrine, Death is an Enemie to all men.*

And that iustly,

Being a due debt
- 1 *to Nature.*
- 2 *to old Adam.*
- 3 *to Sinne.*
- 4 *to Iustice.*

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1 *Mo-*

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1 *Moderate thy ſorrowe for the dead.*
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2 *Haſten thy worke.*
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2 *in obedience.*
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5 *Vacation from ſeruice.*
6 *Priuation of pleaſures, &c.*
7 *Vn-*

7 *Vncertaintie of the condition of the dead.*
8 *Death a reward for Sinne.*
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Shewed in the Particulars.
2 *A counterpoyſon to carnall lone.*
3 *View the face of this Enemie.*
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The firſt degree, Death diſabled.
3 *Doctrine, Death no enemy to the children of God.*
At leaſt diſarmed.
How the ſeuerall terrors of Death are remoued.
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1 *Com-*

The Contents.

1 *Comfort to the Saints.*
2 *But the wicked haue no ſhare.*
Their falſe comforts remoued.
The Saints true comforts confirmed.
The ſecond degree.
Death reconciled.
4 *Doctrine, Death is become a friend.*
1 *Death bringeth reſt,*
1 *from the common troubles of life.*
2 *from euils to come.*
3 *from the worlds malice.*
4 *from euill company.*
5 *from Satan.*
6 *from Death.*
7 *from Sinne.*
8 *from graces betokening imperfection.*
2 *The dead in Chriſt haue reward.*

Partly

Partly in the moment of departure
1 *their account is cleared.*
2 *their ſoules perfected.*
3 *Paradiſe in part poſſeſſed,*
4 *Chriſts image made vp.*
5 *fellowſhip with Chriſt and Saints glorified.*
But fully at the day of reſurrection.
And life euerlaſting.
Application.
1 *Woe to the wicked*
They ſhall riſe,
But vnto execution.
And reuiue,
But to a more fearfull death
And ſhall ſee Chriſt,
But with horror.
2 *Mourne not for the dead in Chriſt.*
3 *Begin to partake this bleſſednes.*
The Concluſion.
A Triumph ouer Death.

DEATH SVBDVED,

OR

The death of Death.

Hoſea. 13.14.

O Death, I will be thy death.

THis *place*, and this *time* ſeeming to be at ods, I made choice of this *Text* to reconcile them. The *place* puts vs in minde of *mourning* and mortality; the *time* (being the day of *our Lords Aſcenſion*) calls for Chriſtian *Triumph* and feſtiuity. My *Text* ſheweth how *death*

The summe is *defeated* by him, who, as this day, was receiued vp into glory.

A Duel with Death Wee haue here a Duel between { 1. A mighty enemy *Death*. 2. A victorious champion *Christ*.

Death no meane *enemy*, with whom Christ vouchafeth to enter single Combate: *Christ* no weake *Champion*, by whome *Death* is *subdued*.

Death a mighty Enemy. Death a very *Goliah*, armed not onely with a sting or launce, but with strength to manage it.

1. Cor. 15. 57. *The sting of Death is sin, and the strength of sinne is the Law.*

We, as the host of *Israel*,

rael, affrighted and ready to runne away for feare, if runuing would serue the turne. 1.Sam.17. 24.

But loe Christ, as *David*, stepps forth and sayes, *Let no mans heart fayle him, I will goe fight with yonder* Philistin. Herein greater then *David*, that he overthrew this Enemy, not by a *sling* a loose, but in the *close* &at handy gripes. *But Christ more mighty.*

Dying, he ouerthrew him: *Rising* againe; he spoyled and disarmed him: *ascending*, he triumphed and captiued him. For by his *Death* he satisfied the Law, and so *To subdue Death.*

Rom:4,25 tooke away his *ſtrength*: by his *Reſurrection* he croſſed the debt-booke of our ſinnes, and ſo diſarmed him of his *ſting*:

Ephes. 4,8. by his *aſcenſiõ* he dragd him in chaines to the Capitol dore of heauen, and ſo *led Captiuitie captiue*.

Yet not ſo much for himſelfe.

And all this he did, not ſo much for *himſelfe* as for *vs*; not to get himſelfe the victory, but to

1. Cor: 15, 57. *giue vs victory*: not to be a Conqueror, but to

Rom. 8,37 *make vs Conquerours*, and *more* then conquerors.

How this *Duell* was fought in the perſon of the

the Sonne of God a-gainſt *Death*, & *him that had the power of death*, I forbeare to relate; it be-ing the ſubiect of the Goſpell, and the hiſto-rical matter of our faith. But how *we* are thereby not onely *freed*, but alſo *crowned* with conqueſt ouer death, (it being the intent of the Lord by the Prophet as appea-reth in the words fore-going, *I will ranſome thē from the power of the graue, I will redeeme them from death*; and the inter-pretation of the Apo-ſtle. *Thanks be to God who hath giuen* [*vs*] *victory*

As for vs.

&c.) on that I purpose to insist.

I will therefore intreate.

The parts. First of the *Enemy* singled out and challenged, *O Death.*

Secondly, of the *ouerthrow* or conquest in our behalfe atchieued, *I will be thy death.*

1 *The Enemy.* Touching the *Enemy* consider two poynts.

1. *Generall and Iust.* 1 How *generall* and *iust* his quarrell is at vs.

2. *Dreadful.* 2 How *terrible* & dreadfull he is vnto vs.

2. *The ouerthrow.* Touching the *ouerthrow* & discomfiture in like manner two poynts.

1 How *Death* as an Enemy

nemy is *diſabled*, ſo that he can doe vs no hurt. *Death. diſabled.*

2 How *Death* is *reconciled*, and made a frend, to further our good and happines. 2. *Death Reconciled.*

To proceed in order. The firſt poynt is, That *Death is the common and iuſt lott of all mankinde.* If we be men, *it is appoynted vnto men, that they ſhall once dye. Death went ouer all men. In Adam all dye.* As well *rich* as *poore*, the full cramd glotton as well as the famiſhed *Lazar.* As well *wiſe* as *fooliſh*, for wiſe men dye, and fooles periſh. As wel *good* as *bad*, he that ſwe- 1. *Doctrine. Death an Enemy to all men.* Heb. 9. 27. Rom. 5. 12. 1. Cor. 15. Luc. 16. 22. Pſal. 49. 18 Eccleſiaſt. 9. 2.

reth, no more then he that feareth an oath. As well *great* as *meane*. The children of the most High, no lesse then the children of base men, more vile thē the earth. For there are small and great, and the seruant is free from his Master. As well *young* as *old*. Some *full* of dayes, as *Dauid*: Some *auncient* and stricken in yeares, as *Iehosaphat*: Some in their full strength and *midle age*, as *Iosiah*; Some in *youth* as *Ieroboams* sonne, some in *infancie* as *Dauids* childe: Some in the *wombe*, which is made an euerla-

Psal. 82. 6,7.

Iob. 3. 19.

euerlaſting conception vnto them. As it is with fruits ſo with men. Som that are hard, endure till the *Winter*, that the froſt of age nip them off: moſt are gathered in the *Autumne* of ripe yeares: Some *Death*, as the haſty hand of a lickoriſh mouth, pluckes whiles they be *greene*: ſome are vnſeaſonably ſcorched in the *bud*: Some fall with the *bloſome*, and ſome are pinched & pined ere euer they can peepe out of the rine. *Death* as a Beare, many times deſtroyes the mother, to deuoure the

fruite; and takes out of the forge of life those that had scarce begunne to liue. Finally, for the time we do liue, what is our life, but a taking acquaintance with Death; or our body, but an house of dust, a walking sepulcher?

So *generall* is the Law and lott of Death; and no lesse *iust*. For it is a due *debt*, & that to foure Creditors. To *Nature*, to *Adam*, to *Sinne*, and to Gods *Iustice*.

And that iustly.

being a due debt.

1. To Nature.

1 To *Nature*, by way of *restitution*. For nature affords man the materialls of his body, not in the

the way of gift, ſale, or any like plenary alienation: but onely in the way of loane. *Duſt thou art & vnto duſt thou ſhalt returne. The duſt ſhall returne to the earth as it was.* Early or late home will the borrowed thing even in innocency mans body was to be immortall; not from any euerlaſting *principles* of nature, but from the ſpeciall *power* and grace of God, who *promiſed* to vp hold man in his being, vpon condition of *obedience*; and gaue him for a ſacramental pledge of that grace, the *tree of life*. Gen. 3 19. Eccl. 12 7.

life. But as *in ſinning* man was left to his owne *mutability of will*: ſo *for ſinne* he was deliuered vp to his owne *mortality of nature*; whereof he bore the badge in his very name *Adam*.

2. To olde *Adam*.

2. To the olde *Adam*, by way of *Conformity*. Therefore the Apoſtle

1. Cor. 15. 22. ſaith, *In Adam all die*. And againe, *the firſt man*

Vers. 47. *is of the earth, earthy, and*

49. *we doe all beare the image of the earthy*. Vnto men

Heb: 9, 27. (*as men*) it is appointed that they ſhall once die:

Pſal: 82, 6, 7. & vnto *Princes* (though Gods in regard of office) yet it is ſaid: *They ſhall*

ſhall die as men. Wee must all goe to the generation of our fathers: *Adam* is returned to the *earth* (frõ whence both his *name* and *body* were taken) and we must goe to *Adam*. *Eue* was so called, as the mother of the liuing: but that life was but (as it were) lent to make vs able to die. Wherefore if she called her first sonne *Cain*, as a possession gotten from the Lord; her second sonne shee called *Abel*, to betoken the vanitie of such possessions. Psal. 82. 7. Psal. 49. 19

In fine, euery man is an *Adam*, & euery *Adam* is

Psal. 39.5. is an *Abell. Col Hebel col Adam*, saith the Prophet *Dauid*. In the confusion of languages this *Hebraisme* hath ben retained, that on word signifieth both men and mortall.

Methim Brotoi. mortales.

3. To *sinne*, as a *wages* or stipend: *sinne entred into the world, and death by sinne: and so death passed vpon all men, for that all haue sinned: for the wages of sin is death.* This is the reason both of the equitie, and generalitie of *Death*: for it is fit that they that *transgresse as men*, should *therefore die as men*. Death could not haue harmed vs vnlesse

3. To *sinne*.

Rom. 5. 12.

Rom. 6. 23

Hos. 6. 7.

we

we had put this *sting* in- Prou. 26.9.
to his hand; which now
is *as a thorne in the hand*
of a drunkard, to wound
all that come within his
reach. In a word, Sinne Iam. 1.15.
is with child of Death,
and Iustice is the mid-
wife, as followeth.

4. To Gods *iustice* in 4. *To iustice.*
the way of *amends*: for
so it was threatned. *In* Gen. 2.17.
the day that thou eatest
thereof, thou shalt die the
death. Princes by death
take paimẽt at the hand
of malefactors, and they
that wrong the law and
state by offending, must
right them by suffering.
So the Lord will haue
this

this amends from all the ſonnes of men, that as hee is diſhonoured and *his ſpirit troubled* with their ſinnes, they alſo (at leaſt as concerning the outward man) ſhall bee
Pſal.90.7. *troubled in his anger, and conſumed by his wrath.* *Moſes* therefore maketh death Gods Bayliffe to arreſt man to deſtruction: and to pronounce
Pſal.90.3. that *Migrate Coloni, Returne yee children of men.* Euen of repentant ſinners God exacteth this forfeit. For where hee pardoneth the *ſecond* death, yet hee remitteth not the *firſt*.

To conclude: no debt ſo many wayes due: or that ſhall be more duely & vnauoidably exacted.

For Application.

Application.

1. Moderate thy ſorrow for the dead.

Firſt this muſt moderate our ſorrowe for friends departed. It is a common caſe. Death tramples on all: *Pauperum Tabernas, Regumq. turres.* This *Rooſe*, theſe *Battlements*, now vnder foot of death, are mourn ful witneſſes of this woefull trueth. God hath *contended* with our Royall *Vine*: but (bleſſed be his name) in the *branches*, not in the *roote*. Nay, ô thou, who art Eſa. 27. 8.

both

Reuel. 22. 16. both *the roote and ofspring of Dauid*, preserue this precious plant in the roote of our royall *Dauid*, and in the ofspring of our Princely *Salomon*, and so foorth successiuely vnto the end of time. But to our purpose.

Lugemus et lugemur omnes in vicem.

There is a vicissitude of mourning: wee now for others, others shortly for vs. In the meane time they haue but paid a debt, and so haue wee: for they were but lent to vs, and life to them. *Alas* brother, *it was but borrowed:*

wed: Alas, it is but rendred; why then ſhould it grieue thee that it is demanded?

Yea, but he died yong, or might haue liued yet longer by courſe of yeeres. Art thou then ſorry, that thy friend, thy childe, &c. is ſo ſoone out of debt & his aduẽture ſo well borne?

Ο, φιλαῖ θεὸς ἀποθνήσκει νέος. *Ieroboams* onely good ſonne died therefore betimes: *but the ſinner of an hundred yeeres olde ſhall be accurſed.* Eſa. 65. 20.

Tarry but a litle, & thou ſhalt goe to him: pitty it were that euer hee ſhould

ſhould returne to thee againe, out of Gods better keeping. It is the wil of God, and that now reuealed by his worke: it therefore behoueth euery one that is partaker of the ſpirit of Chriſt, to ſay, Lord, *not my will, but thine be done.*

Luk. 22. 42.

2. *Be in readines for thine owne houre.*

Secondly this muſt warne vs all (for our owne parts) to be in readineſſe for that which will certainely befall vs. *Man walketh to the houſe of his age*, that is, toward the graue. What a folly is it for men to ſtumble at the threſhold ere they be aware of the houſe

Eccl. 12. 5.

houſe? They that charged old age for cõming vnexpected (*Obrepere eam aiunt citius quam putaſſent*) are pregnantly anſwered by the Orator, *Quis eos coegit falſum putare?* In like maner, if any complaine of deaths vnlooked for approach: we may anſwer, *who bad them* be ſo fooliſh as not to looke for him? But oh that men were wiſe! then would they cõſider their latter ende. They would not bee like the fooliſh debtor, that keepes no account of the debt, and then maruels how the creditor ſhould

Deut. 32. 29.

ſhould remember to demand it. Thou haſt owed this debt euer ſince thou wert borne, afore thou wert borne: and is it ſtrange, that now after fortie, ſixtie yeeres thou art called vpon for it? What though the day of paiment bee not expreſſed in thy counterpane? That which is preſently & at all times due, muſt continually be in readineſſe.

Hereto 5. Rules.

To which ende giue me leaue to recommend 5. rules vnto your Chriſtian practiſe.

1. Meditate on thy death.

1. To meditate often & ſeriouſly of our mortall

tal condition, and of the ſtate of the dead whereto we all make haſt. Proſperitie and aduerſitie differ but as faire waies and foule; the wayes ende is the ſame. *They ſhall lye downe a like in the duſt, and the wormes ſhall couer them.* Iob.21.23. &c. ad verſ. 26. Hee that hath worſe way hath more minde to his Inne: but he that trauels with more pleaſure, many times cometh ſooner to his lodging. Once, in the iudgment of wiſdome, we are not wiſe if we doe not lay to heart that which is the ende of all fleſhe: Eccl.7.2. if in the light-

lightsom daies of health and prosperitie, wee remember not the *dayes of darknes which shall be many*. The commoditie is great if wee doe duely consider of our frailtie. For first it will make vs *humble* before God, as Abraham; *I haue taken vpon mee to speake vnto the Lord, who am but dust and ashes*: and as Dauid, *Lord what is man that thou takest knowledge of him? or the sonne of man that thou makest account of him? Man is like to vanitie, his dayes are as a shadow that passeth away.* Secondly, it will make vs

Eccl. 11.8.

So shalt thou be humble.

Gen. 18.27

Psal. 144. 3.4.

vs *patient* in troubles; as *Iob. Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord gaue, and the Lord hath taken away.* Patient. Iob. 1. 21.

Thirdly, it will make vs *contented* with a smal pittance. For the short time of our pilgrimage, so the Apostle argueth, *wee brought nothing into this world, and it is certaine we can carry nothing out. Wherefore hauing foode and raiment, let vs bee therewith content.* Nothing doth better cure or rather cut off vnprofitable cares of life, then to consider how shortly Contēt with thy pittance 1. Tim. 6. 7. 8.

it is to haue an end. *Because the time is short*, (saith the Apostle) *let them that vse the world, be as not abusing it.* Who will care to victuall himselfe for sixe moneths, if his voiage be not of sixe dayes? who (but a foole) will burthen his soule with thought of many yeeres, when this night it may be fetched from him. Nay, let the examples of mortalitie in others be as the onely true *Mummie*, making the dead medicinable, and soueraigne for the good of the liuing: Let the meditation of death be

1. Cor. 7. 29. 31.

be as the dead hand vpon the nauel, to cure the dropsie of worldly loue; that wee may learne to apply the infinite appetite of our immortall soule vnto things immortall, and vnto him who is onely *infinite, in whose seruice there neuer was or shall be any labour lost.* 1.Cor.15. 58.

But (alas) such is our selfe-loue, and so are we wedded to this vaine world; that wee count nothing so bitter & vntoothsome, as the meditation of our departure; which is not bitter, saue to those who are loath

to thinke of it. Wherefore let vs ſtrengthen our practiſe with our prayer, ſaying with *Dauid*, *Lord make me to know mine end, and the meaſure of my dayes, that I may knowe how fraile I am*: And with holy *Moyſes*, *Teach vs ſo to number our dayes, that wee may apply our hearts vnto wiſedome*: The Lord graunt our liues may be ſuch, that we may not be loath or afraid to looke death in the face.

Prayer muſt ſtrengthen meditation.

Pſal. 39, 4.

Pſal. 90, 12

2. *Haſten thy worke.*

2. To haſten our worke and buſineſſe betimes. It was our *Sauiours* care, to *doe the work of God, while it*

Iohn 9, 4.

it was day; before the night, wherein no man can worke. And *Salomons* counſell is, *whatſoeuer thy hand findeth to doe, doe it with al thy might: for there is no worke, &c. in the graue whether thou goeſt. While wee haue time* (ſaith the Apoſtle) *let vs doe good to all, &c.* It is the lot of them that labour for the good of others, to bee both loued while they are heere, and lamented when they are gone: but ſuch as only make work for others, both *liue without being deſired*, and dying are neuer miſſed. Eccleſ. 9. 10. Gal. 6. 10.

3. Study and exer- 3. *Study the Art of dying.*

cise daily the Art of dying. Most men lay how to liue in the world: but the Christians chiefest care is how to die well out of this world: and that maister care, carieth about all the inferiour and subordinate cares and affaires of life. It is his *Ambition, liuing and dying to be accepted of the Lord.* Hee cannot die ill, that liues well: hee cannot liue ill, that practiseth to *die daily.* He may with comfort thinke of life in death, that hath seriously thought of death in the time of life. The thought of death, pre-

Philotimou-metha. 2. Cor. 5. 9

1. Cor. 15. 31.

preuents the feare of death. For this cauſe God makes euery houſe, one time or other (as now this Princly Palace is) *an houſe of mourning*: that men, without ſtepping out of doores, may haue the documents of mortalitie before their eyes. For this cauſe hee diſpenceth, not onely *dayes of wealth*, wherein to make *merry*; but alſo *dayes of affliction*, wherein we are called to *conſider* our latter end. *Epaminondas* taught his *Thebans* to ouerthrow the *Lacedemonians*, firſt in *wreſtling*, & after in *warring*:

Eccleſ. 7. 16.

ting: so must Christians practise, first to ouercome death in *exercise*, and then in *earnest*. First wee must endure *little deaths*, beare small crosses, forbeare small comforts: If any thing miscarry, remember to say, *Ego quoque vna ipse pereo*: and euery day, in one exercise of mortification or other, *beare about in thy body the dying of the Lord Iesus*. Thus enuring thy selfe to carry the Calfe, thou shalt not faint vnder it, when it is growen to an Oxe.

2. Cor. 4. 10.

4. *Liue such as thou would'st die.*

4. Be such now in the course of life, as thou wouldest

wouldeſt bee found of God in the houre of death. Wouldeſt thou be *found of him in peace, without ſpot, and blameles?* 2. Pet. 3, 14
follow peace with all men, and holines, without which none ſhall ſee the Lord. If thou looke for the *new heauens*, and the *new earth*, thou muſt bee like them in this point, that therein *dwelleth righteouſneſſe*. If righteouſnes dwell not in thee, thou ſhalt neuer dwell in thē. For the new *Ieruſalem* admitteth no *impure* inhabitant. Many liue in ieaſt, and onely die in earneſt: then, O pray for Heb. 12, 14
2. Pet. 3, 13
Reuel. 21, 27.

mee, O pray with mee: then they put on a face, & forme of repentance: But repentance that begins in ſickneſſe, is (for the moſt part) but a ſick and dying repentance. A repentance extorted by paine, a forſaking of ſinne, becauſe the pleaſures of ſinne doe now forſake the foreworne
Mat.2.7.1. and decaied ſinner. *Not euery one* that then ſaith *Lord, Lord*, ſhal be accep-
Prou.1,24 ted. Nay: *becauſe I haue called, & ye refuſed* (ſaith the Lord) *I haue ſtretched out mine hand, and no*
Verſ.28. *man regarded: yee ſhall call vpon me, and I will not anſwere:*

ſwere: yee ſhall ſeeke mee early, but ye ſhall not finde me. Oh then plucke out the ſting, take away the ſtrength of death by timely repentance. If thou muſt needs put the ſerpent in thy boſome, thou hadſt neede take away the ſting: if thou muſt needes cope with *Sampſon*, it ſhall bee thy wiſedome to cut his lockes, wherein his ſtrength cõſiſteth: death cannot wound thee, but with thine owne weapons, nor harme thee, but by thine owne handy workes. Wherefore if wee would liue when

we

wee are dead, wee must die to sinne, and to the world, while wee are aliue. Now rise to new
Reuel.20,6 life by the *first resurrection*, that we may not be to put on our cloaths when wee goe to bed: Now striue to be partakers of sauing knowledge, that wee may not neede to bee catechised on our death-bed: now labour for peace of conscience, that we may not be to agree with our aduersary, when we are arrested: now submit our selues to the regiment of the spirit, that wee may not be to be broken and

ta-

tamed, when the Lord hath needeof vs. Now muſt wee *bee in Chriſt*, if we will be *found of God in him* at the day of our iudgement, if wee will bee aſſured that there is *no condemnation* for vs: and if we will make ſure that we be in Chriſt, we muſt aſſuredly become *new creatures*: and *walke not after the fleſh, but after the ſpirit*. This when we begin to doe: it ſhall be ſaid of vs, as of *Zacheus*: *This day ſalvation is come to thy houſe: this day art thou become a child of Abraham*: this day art thou *paſſed from death to life*. Phil. 3. 9. Rom. 8. 1. 2. Cor. 5 17. Luk. 19. 9. Iohn 5. 24.

But

A matter little minded.

But *ô curas hominum, &c.* of all busineſſes this is the leaſt minded; much care of the tenement, that is the body; little of the tenant, the ſoule: leaſt of all, (rather none at all) of Chriſt the Lãdlord: they that *haſtẽ not their work*, ſhew they *looke not for their maſter*: They that take no care of paying rent and duties, ſhew that they deſpiſe their Lord. And it is ſtrange to ſee, that that which is moſt frequent in our eyes and obſeruation, ſhould be, of all other things, the furtheſt off, in regard of our vſe

Mat. 24. ver 48. 49.

and

and application. If men liued as before the flood ſome 900. yeares, more or leſſe (happily once in an hundred yeares they might ſee a funerall) it were leſſe to bee wondred at, that we ſhould bee taken vnprouided. But now that our time is cut off to threeſcore and tenne, or vnder; that funerals fall like leaues in *Autumne*, and that deaths arrowes light round about vs, our elders, yongers, betters, inferiours, friends, enemies, acquaintance, ſtrãgers, &c. What a folly is it to thinke, that we

of

of all others ſhould not be hit? What a folly for the ſonne to ſucceed his father in preſumption of long life, who if hee had not beene deceiued, his ſonne had neuer ſucceeded him? *Their way vttereth their fooliſhneſſe*, yet *their poſterity delighteth in their talke*. How doth *man walke in a ſhadow, and diſquiet himſelf in vain*! Firſt the womb is his world, but by degrees hee enlargeth his circumference, as the circle in the water: that now not the wombe, the cradle, the houſe, the towne, the land, nay nor

Pſa. 49 13.

Pſal. 39. 6.

ſcarſe

ſcarſe the world it ſelfe can hold him, but ſeems as a wombe too ſtraight for his expatiating ſpirit: till by little and little he be forced to contract his circle againe, from the wide world, to his natiue countrey, towne, houſe, chamber, bedde: and finally hee windes himſelfe vp as a ſilke-worme, in the clue of a cloſe coffin, or winding ſheete, as naked, & not much more in dimenſions, then when he was firſt borne.

5 When death approcheth and ſummoneth by ſickeneſſe, age, or

5. Die in the Lord.

or any other Apparitor of his, then is it time to looke about. *All die*, but
Reu.14.13 only the *dead are blessed that die in the Lord.* And they onely dye *in the*
That is, *Lord*, that dye in *repentance*, in *obedience*, and in *faith.*

1. In repentance. 1. In *repentance. why is earthly man sorrowfull?*
Lam.3.39. (saith the Prophet) *man suffereth for his sinne*, not the *suffering* therefore, but the *sinne*, must bee the matter of our sorrow. And the *remedy* of that sorrow, must bee *now* to *examine* our sins more narrowly, to *confesse* them more humbly, to

to pray, ſigh, and ſeeke for pardon, more feruently thē before. Thus muſt wee *returne to him that hath ſmitten* vs (as *Dauid* and *Hezekiah* did) and renew our reconciliation, by remouing & diſclaiming the matter of controuerſie between the Lord and vs. Pſ.32.4.5. Eſa.38.2.

2. In obedience wee cannot better ſignifie our readineſſe to ſubſcribe to the wil of God, then by *receiuing* willingly and patiently, *the ſentence of death*; beeing content that the will of God be done, not onely by vs, but vpon vs; and 2. *Inobedience.* 2.Cor.1.9.

that

Phil. 1.20. that *Christ be magnified in our mortall bodies, as well by death as by life.* It is the last and greatest act of our obedience, whereby we acknowledge the right, that the Lord hath in his creatures, that are to liue or dye,

Rom. 14. ver. 7. 8. 9. *not vnto themselues, but vnto him who therefore died, and rose againe, and reuiued, that he might bee Lord both of the dead and of the liuing.* Wherefore it behoueth vs all that are Christians, gladly to resigne that life, which was lent vs onely for a time; and that not to satisfie our own appetites,

but

but to ſerue and *glorifie God on earth*, by *finiſhing the work which he gaue vs to doe.* And to the ende that our Lords ſeruice may be continued by others when we are gone, wee are (as farre as is in our power) to diſpoſe of our places of charge; at leaſt to recommend thē to the *Lord God of the ſpirits of all fleſh*, that he by his prouidence may *appoint* a meete & able ſucceſſour in our roomes. Finally, we are to *ſet our houſes in order*, by diſpoſing of our priuate eſtate and domeſticall affaires, laying vp the bleſſing of holy

Iohn. 17. 4

Nū 27. 16.

Eſa. 38. 1.

holy Counſell, in the hearts of thoſe we leaue behinde vs, and the bleſſing of our hearty prayers, in the hand of God for their well-doing, & diuiding by *teſtament*, the ſubſtance wherwith we are betruſted, to preuent needleſſe contentions, and endleſſe heart-burnings, which vſually ariſe for want of that preuention: Alwaies remembred, that we aime not *only* to *leaue a rich & great heyre to vphold our name* on earth (as *the man of the earth doth*) but at the *glory of God*, the *aduancement of piety*, & the

Pſal. 17. 14 and 49. 11.

good

good of the Church in the enſuing generations.

3. Wee muſt dye in faith, as it is noted of thoſe worthies: *All theſe died in faith.* It is well ſaid, That *men are beſt Chriſtians in dying*, euen Papiſts in the agony of death wil be Proteſtants (to witte, in the maine point of Iuſtification by the alone merits of Chriſt) and aduiſe their ſchollers ſo to be. *Hypocrites!* that teach one doctrine for life, and another for death; liue by one faith, and die by another, and that quite contrary. But then they

3. *In Faith.* Heb. 11.13

are

are in earneſt, & aduiſe, not with *cuſtome*, but with *conſcience*; not with *preiudice*, but with *reaſon*, which will no longer be kept, or keepe the truth, in durance. Indeede if euer *faith* bee throughly ſet a worke, to *ſee him that is inuiſible*, and to *looke at the things that are not ſeene*, it is then, when all worldly cõforts, like falſe frends, ſteale away from vs, and leaue vs hand to hand to make our party with the Lord as well as wee can: when nature giues ouer, reaſon is at a *non-plus*, and courage is as a

Heb. 11. 27
2. Cor. 4. 18

mighty

mighty man that cannot saue. Then it is high time to lay fast hold on those *euerlasting consolations & good hope through grace*. 2. Thes. 2. 16. Then it is time to say with the Psalmist, *My flesh faileth, and mine heart also, but God is the strength of mine heart, and my portion for euer*. Psal. 73. 26. Then it is time to *set the Lord at thy right hand, that thy heart may bee glad, thy tongue may reioyce, and thy flesh may rest in hope*: Psal. 16. then it is time to *put thy trust in him that raiseth the dead*: 2. Cor. 1. 9. that thou mayst say, *Return vnto thy rest, (O my soule) for the Lord hath dealt bountifully* Psal. 116. 7. 8.

with thee. He shall deliuer my soule from death, mine eyes from teares, and my feet from falling.

2. Doct. *Death a dreadfull enemy.*

We haue heard how common and how iust the quarrell of death is, now let vs see how dreadfull an enemy hee is vnto vs.

In the opinion of carnal men: *It is better* (saith *Salomon*) *with a liuing Dogge, then with a dead Lion.* Neither is it onely an *opinion*, but a *nature*: nor of *carnall* onely, but of *reasonable* men, to abhorre death. *Mortem horret non opinio sed natura* (saith Saint *Augustine.*

Eccles. 9. 4.

stine.) The Philosopher saith, *that death is of all dreadfull things the most dreadfull:* for in other euils there may bee hope of redresse: *dum anima est, spes est:* but death is the summe, and vpshot of all miseries. *Vltima afflictio*, as Saint *Augustine* calles it. It is not euery enemy, but *the last enemy* saith the Apostle. Sathã is politique enough to order his forces. Hee placeth not death in the *forlorne hope*, to attach the battel, as other lighter afflictiõs: but keepes him *inter Triarios*, as his chiefe Champion, in

1. Cor. 15. 26.

Heb.2,14. whom *Sathan* himſelfe either foileth, or is foiled.

But that we may ſee the face & countenance of this our enemy, conſider theſe nine things which make *death dreadfull* to fleſh and blood.

Nine terrors attending on Death.

1 Paine and other Harbingers.

1. In the firſt ranke I place his troope of *Harbingers, age, ſicknes, paine, feare, difficulty of paſſage,* and the like; which many times, make the body a *carkas*, & the ſoule a *ghoſt*, before death. Theſe made one ſay, *Emori nolo, ſed me mortuum eſſe nihili æſtimo. Die would I not, but to be dead*

dead I care not. And *Cæſar* for the ſame cauſe preferred ſudden and vnexpected death. But all in vaine; death will haue vs know and feele that we are to die. *The feare of death is a perpetuall bondage, laſting all our life long*: Yea, what is our life but a ſucceſſion of deaths? childhood dies, to giue place to youth; and youth dies, to make roome for middle age, &c. Yea euery day muſt die, to giue birth and being to the morrowe. So that in ſtead of life we haue but death, diſguiſed vnder Heb. 2, 15.

the name and habit of life.

Pſal. 39, 5, 6. In ſuch a *ſhadow* doth man walke, and *in his beſt ſtate is altogether vanitie.* We may well ſay, *tanquam viuentes, et ecce morimur*; *as liuing, and behold we die. Life* is but a *tanquam*; but *death* hath an *ecce. Surely, ſurely, ſurely,* (ſaith *Dauid* & ſeales it with a *Selah*) *man is altogether vanitie, &c.* There is ſome difference in the approches of death. To ſome he comes as *a moath into a garment,* ſecretly and by degrees, pining & conſuming them: but to o-

Pſal. 39, 11

thers

thers *as a Lion breaking all their bones* with violent feauers, and *from morning to euening hee maketh an ende of them.* With weake natures he ſeemes to dally; yet hee ſtrikes home: but the ſtrong, in one kinde or other may be ſaid to die a violent death. Eſa. 38. 13.

2. The ſecond thing that makes death dreadfull, is the *diſſolution* of the frame of nature: the diuorce of the ſoule from the body: ſo neere, & haply ſo long friends. Surely the longer frieds, the more loth to part: as wee ſee in olde folke, 2 Diſſolution.

that are leſſe willing to die then when they were young. This is the very *forme* of death, and being an enemy to nature, is naturally fearefull, euen to the Saints of God. It muſt needes bee an vnſpeakeable griefe, to giue and take a long vnwilling leaue: and to part (for all that reaſon can ſee) ſo, as neuer to meete againe. It muſt needes be a kinde of reproach and diſhonour on both ſides, that, after ſo long acquaintance, now neither the body can retaine the fitting ſoule: nor the

ſoule

ſoule preſerue or ſupport the drooping bodie.

3. The third thing that maketh death terrible, is *putrefaction*, or the *horror of the graue*: when that, which before was the *pleaſure of our eyes*, muſt now bee *buried out of our ſight*, as the moſt loathſome and ghaſtly obiect wee can behold. 3 *Putrefaction.* Ezek. 24, 16. Gen. 23, 4.

Yea, when wee our ſelues muſt *take vp our habitation in the graue, and make our bed in the darke*: when we ſhall *ſay to corruption, thou art my father, and to the worme,* Iob 17, 13 14.

Iob 19,26 27. *thou art my mother and my sister:* whē the *wormes shall deuoure both our skin and our body*, and *our reines shall bee consumed within vs*: when the crawling vermine shall Esa 14,11. be *strawed as a mattere sse vnder vs, and spread as a couerlet vpon vs*; when that body, which was Psal. 139, 14. *fearefully and wonderfully made*, tenderly and daintily cherished, admired for beautie and feature, aduanced to the contemplation of high and heauenly obiects: shall now lie rotting vnder ground, as an abhomination to all flesh. No crea-

creature becomes, by dying, so vile, so ghastly, so vnlike it selfe, as man, the Lord of creatures. *Oh death*, how doest thou tirannize, and trample vpon the pride of nature, the fairest piece of Gods workemanship?

4. The fourth thing is *solitarinesse*: remouall from all company, acquaintance, society of liuing men. *I shall see man no more* (saith *Hezekiah*) *among the Inhabitants of the world.* And though the dead bee more then the liuing, yet to euery one, his graue is *domus exilis Plutonia*, a close prison: 4 *Solitarinesse.* Esa. 38. 11.

priſon. Euery one hath his dungeon apart, no one can ſo much as ſhake hands with other. This is that for which the liuing complaine of
Ier. 31. 15. death, and *will not be cõforted* ouer the dead, *becauſe they are not.* One ſaith, *Ah! my father*, or, *Ah! my mother:* another ſaith, *Ah! my ſonne*, or *Ah! my daughter:* A third
Ier. 22. 18. ſaith, *Ah! my brother*, or *Ah! my ſiſter:* A fourth *Ah! our Lord*, or *Ah! our Lady.* This Princely *houſhold*, yea this *houſe*, lamenteth on like manner this day in our eares, and in our eies, ſhewing the

the wofull wrackes of mercileſſe death, & how it hath diſſolued & diſioynted, not onely the *marriage* of a religious & heauenly ſoule, with a beautifull and maieſticall body: but alſo the *frame* and fabrique of a Chriſtian and well-ordered family. But death is no beholder or accepter of *perſons*: no regarder of *worth*: no admirer of *greatneſſe*: no fauourer of the *dead*, and without all cõmiſeration of the *liuing*. And therefore in *perſons* hee ruinateth families: in *families* hee ouerturnes

king-

kingdomes; and in kingdoms he layes waste the whole *world* without consideration.

5. *Vacation frō seruice.*

5. The fift thing is *vacation*, or a cutting off from affaires: for the dead are out of al office and employment. In which regard the *Psalmist* compareth himselfe to *those that goe downe to the pit*. *I am free* (saith he) *among the dead whom thou remembrest no more, and who are cut off from thine hand.* No sooner *doth mans breath depart*, and he *returne to his earth*, but *immediately in that very day*, all his thoughts

Psal. 88. 4. 5

Psal. 146. 4

thoughts periſh. Then is that verified, *My dayes are paſt, mine enterprizes are broken off, and the thoughts of my heart haue changed the night for the day.* Death is that *night wherein no man can work*, and the graue that *Apragopolis*, or city of Ceſſation, wherein there is *neyther worke, nor inuention*, nor *knowledge*, nor *wiſedome*. The ſeruice of God, & of the Church, the vſe of the meanes of grace in the exerciſes of piety, there ceaſeth. *The graue cannot confeſſe thee, death cannot praiſe thee: ſhall the duſt giue thanks?*

Iob 17. 11. 15.

Iohn 9. 4.

Eccleſ. 9. 10.

Eſa. 38. 18. Pſal. 30. 9.

Psal.6.5. *thanks vnto thee? or shall it declare thy truth?* nay *in death there is no remembrance of thee &c. I shall not see the Lord, the Lord in the land of the liuing.*

Esa.38.11.

6 Want of worldly pleasures.

6. The sixt thing is, the *priuation of worldly pleasures, profits, honors*; whatsoeuer was toothsome and delightfull to flesh and bloud, is now remoued, & his mouth is only *filled with grauell.*

Eccles.9.6. Both *their loue, and their hatred is now perished.*

Nec regna vini sortiere talis, &c. *Nec vt soles dabis iocos.* No wine, noe mirth, no iesting there.

Psal.49.17. *when he dieth he shall carry*

ry nothing away, his pomp ſhal not deſcend after him. Hee ſhall goe with no more but what hee brought with him, and leaue to others what he hath gotten about him.

AEquè mendicus
atq; ille opulentiſſimus
Cenſetur cenſu ad
Acherontem mortuus. Plaut. in Trinum.

The liuing differ in degree, quality and worth, but the dead are all at a price, iuſt nothing worth.

7. A ſeuenth terror, is the *vncertainety of the future eſtate*: for *who knoweth* 7. *Vncertainty of the condition of the dead.* Eccleſ. 3, 21

knoweth (by light of nature) *whether the ſpirit of man goeth vpward, and the ſpirit of the beaſt downeward?*

Animula vagula, &c. (ſaid the Emperor)

Quæ nunc abibis in loca?

Eccleſ. 9. 5. *The liuing know that they ſhall die, but the dead know nothing at all.* At leaſt the liuing know not what knowledge they ſhall haue, when they be dead.

8 Death a reward for ſinne.

8. The eight thing that maketh death terrible, is the *conſcience of ſinne*, & that death is a token of Gods iuſt anger, and a fruit of his curſe: *In the day*

day that thou eateſt, &c. Gen.2.17.
thou ſhalt dye the death.
Death is the wages of ſinne, Rom.6.23
for *ſinne reigneth vnto* Rom.5.21.
death. All apprehend not this, at leaſt not at all times alike: but conſcience more or leſſe inculcateth it. Once, this is that which maketh *the ſinners in Sion afraid.* Eſa.33.14.
They that are brought vp in the ſchoole of God, doe ſee *death* not alone, but with *ſinne* and the *law* in his retinue. It is for *ſinne*, and by force of *ſinne* that death diſſolueth not only *perſons*, but alſo *families* and *kingdoms.* Yea, *the world*

paſ-

1.Ioh.2.17 *passeth away*: why? but
becauſe of *the luſt there-*
of. That *luſt* is in the
world, not as it is Gods
Creature, but as it is Sa-
tans forge, and ſhop of
tentations: or rather not
in the world, but in vs,
who are euer luſting af-
ter worldly things. In
Rom.8.20. vs is that *Corruption*,
21. which is the cauſe of
bondage and vanity vnto
the creature. *Couetouſnes*
and *Ambition* are (as one
ſaith, no leſſe truly then
wittily) the two *elements*
of euill. To make vp the
triplicity, *Voluptuouſneſſe*
muſt bee added. And
then behold that curſed
tri-

triumuirate of worldly lusts (to wit, *the lust of the flesh, the lust of the eye, and the pride of life*) in whose name and quarrell Death proscribeth & forageth the whole world. He that escapeth from one of these, falleth vpon the other. They are like the Lion, the Beare, and the Serpent which *Amos* mentioneth. Hee that escapeth from the *Lyon* of *Ambition*, meeteth with the *Beare* of *voluptuousnesse*: and if he think to play the good husband, and shut himselfe within doores; euen whiles he

1 Ioh. 2. 16

Amos 5. 19

he *leaneth on the wal*, the domeſtical *ſerpent* of *Couetouſneſſe* biteth him. This is the moſt ſober, the laſt, and the longeſt liued enemy of grace.

1 Tim. 6. 10 The *roote of all euill*, as the Apoſtle witneſſeth, and (as one ſaith aptly) the *metropolis of iniquity*. Hence as the plague of *leproſie* was incident not to *bodies* onely, but to *houſes* alſo; and if it were *incurable*, the *houſe* muſt

Leu. 14. 45 be *throwne to ground*: ſo the *leproſie* of *ſinne*, *infecting* perſons, *affects* the places, and *ſubuerts* both priuate and publike States. It letteth in the

curſe

curſe into the *houſe of the ſinner, to conſume it with the timber thereof, and the ſtones thereof.* Many doe willingly roue at the faults of Rulers: but *Salomon* telleth vs, that *changes in gouernement proceede from the ſinne of the land.* I dare bee bold to ſay, that our *ſins* (beſides other deſolations) haue now let in *death*, to the *diſſolution* of two *Princely familes* from the *Royall ſtocke.* It is more then need, and more then time, that our repentance ſtep in (as *Aaron*) between the liuing and the dead, to allay

Zech. 5. 4

Pro. 28. 2.

allay the iust *wrath of the Lord*, that *his hand be not stretched out still.*

9. Death attended by Iudgement.

9. Lastly, that which makes Death most dredfull is, that thereon *attendeth Iudgement. Men*

Heb. 9. 27 *must once dye* (saith the Apostle) *and then cometh the Iudgement.* This is of all others the greatest terror, because it intimates a redoubling of death by a *farther* (that is a *second*) death, to them that cannot *stand in Iudgement.* This is the feare that *surpriseth the*

Esa. 33. 14 *Hypocrites. who among vs shall dwel with the deuouring fire? who among vs shall re-*

remaine with the euerlasting burnings? At the very instant of Death there passeth a *particular Iudgment* on euery soule which is neuer reuersed. *As the tree falleth, so it lyeth.* Eccles 11.3 There remaineth thenceforth no hope; but *a fearefull looking for* Heb.10.27 *the day of the generall Iudgement, and of the fiery indignation, which shall deuoure the aduersaries of the Lord.* Of these *terrors of God* none can thinke without terror. No not the deerest Saints of God. *Knowing the terrors* 2 Cor.5. *of the Lord* (saith the Apostle) *we perswade men.* 10.11.

Euen the Heathens had a taſte of this terrible truth; which they diſguiſed vnder the fictions of *Cerberus*, *Minos*, and *Radamanthus*, &c.

Applicatiõ. Thus haue wee ſeene the changes & *armyes of terrors*, that doe accompany death: Now to apply this to our ſelues.

1 Woe to the ſeruãts of ſinne. First, how deſperate is the condition of al that are out of Chriſt?

Iohn 8.21 *If ye beleiue not in me* (ſaith our Sauiour) *yee ſhall dye in your ſinnes.* Chriſts enemies are Deaths vaſſals. *All they* Rom.8.36. *that hate mee loue Death. Mortem amat* (ſaith S. *Au-*

Auguſtine) qui vitæ præ-cepta non ſernat. The great worthies & haughtie ſpirits of the world, haue boaſted that they could giue Death to o-others, but none of thē could keepe it from themſelues. In both they were the ſlaues of death. Firſt, Death ſ-men to o-ther, and anone dead men themſelues. Al that are for ſinne, are for Death; they doe but o-pen the gate by which death entreth vpon thē. *Cupiditas eſt porta mortis,* ſaith S. *Auguſtine.* It is the pedigree of Death by the mothers ſide.

Iam. 1, 15. *Luſt bringeth forth ſinne, and ſinne Death.*

Deaths terrors, are their portion.

Wherefore if we will take a briefe reuiew, we ſhal ſee how all the forenamed *terrours of death* doe remaine in *propertie* and in full power vpon the wicked man.

Shewed in the particulars.

1 *Paine are their patrimony.* Pſal. 11, 6.

Firſt, paine, ſickneſſe, *&c.* are the *portion of his Cup. Vpon the wicked God raineth ſnares, fire, and brimſtone,* &c. Whereto adde that patrimony of diſeaſes and plagues entailed to the tranſgreſſors in the twenty ſixth of *Leuiticus*, and in the twenty eight of *Deuteronomy*, and that *flying*

roll

roll of curſes in the Pro-
phet Zacharies Viſion, Zech. 5, 2,
that goeth foorth ouer the 3.
whole earth, to finde out
on euery ſide, euery one
that ſteaeleth, and euery
one that ſweareth, and to
cut them off. It may bee
obiected that wicked
men are no more ſub-
iect hereto, then Gods
deare ſeruants. Nay,
happily, they are not pla- Pſal. 73, 4,
gued as other men, nor 5.
haue any bands in their
deaths, &c. For anſwere
we muſt know, firſt, that
the wicked are not ex- Iob 21, 16,
empted frõ theſe things 17.
by promiſe or couenant.
Secondly: That in that

they doe ſuffer (which ſhall be enough to bring them to their appointed end) they haue *no ſupport* or comfort from God. Thirdly: That the more they are forborne here, the *greater* ſhall their *torment* be in hell hereafter.

2. King. 1, 16.
1. King 14, 6.
Reuel. 18. 7

2. *Their diſſolution is a diuulſion.*

Secondly, *Death* to them is not a diſſolution, but rather a diuulſion, and violent renting of the ſoule from the body. Hence it is ſaide to the Churle. *This night thy ſoule ſhall be required*: intimating, that the ſoule of the ſinner is *arreſted*, or taken as by way

Luk. 12. 20
Apaitouſin.

way of *diſtreſſe*. Satan the Extortioner, to whom it is forfeit, ſendeth death, as his Sergeant, to take the ſinner by the throat, ſaying: *Pay that thou oweſt*. Thus is he haled to the Gaole of hell, an vnwilling and an hopeleſſe priſoner. *Hinc nolens educitur, illic inuitus tenetur.*

Thirdly, not onely the common lot of *putrefaction* befalleth the wicked, but after a ſpeciall maner, *Death* is ſaid to *gnawe vpon them*, as a hungry dogge vpon a baned ſheepe: or as a Rauen on the diſmem- 3. *They are Deaths carrion.* Pſal. 49. 14.

bred quarters of a Traitor. And howsoeuer, euen they *shall rise* at the last day: yet the graue, as a loathsome dungeon, shall send them foorth to the iudgement seate more horrid and deformed then it tooke them in.

Act. 24, 15.

4. Fiends for friends.

Fourthly, they shall be *solitary* in regard of all good and glad company: but Diuels and damned Ghosts shall fearefully haunt them, & they shall haue fiends (good store) in stead of friends.

5. They are cashered with disgrace.

Fiftly, their plots, their proiects, their policies,

licies, shall now bee turned topsie turuy. Their *Mene, Tekel, Peres*, is written. *Let his dayes be fewe, & another take his charge.* The suruiuors are glad to step into the vacant place: and will now sway the world after their owne fashion. Dan. 5, 25. Psal. 109. 8

As for seruice they doe none; neither to God, but as malefactors to exemplifie the iustice of Lawe: nor to the Church or world; but *ad terrorem*; crying with the Ghost of *Theseus*, or of the Glutton, *Discite iustitiam moniti, &c. Let all take warning by my mi-*

Luk.16,28 *fery, that they come not into the same place of torment.*

6. Losse without amends. Sixtly, all *pleasures, honours, possessions,* are now for euer remoued: and without exchange,

Luk.16,25 saue for torment. *In thy life thou receiuedst thy good things: but now thou*

Luk.6,24. *art tormented. Woe vnto you that are rich,* (saith our Sauiour) *for you haue receiued your Consolation:*

25. *woe vnto you that now laugh, for yee shall mourne and weepe.*

7. Hopelesse despaire. Seuenthly, not onely a comfortles *vncertainty,* but a *desperate hopelesnes* attendeth on the dying sinner,

sinner. *There is no hope in his end.* If before he entertained any flattering appearãce of hope; yet now, that hee is to looke God and his own conscience in the face, it vanisheth like smoke, and dissolueth as the snow in sunshine. One certaintie indeed there is, but that is of euill. *Surely I know* (saith Salomon) *that it shall be well with them that feare God: But it shall not bee well with the wicked, &c.* Nay *woe vnto the wicked, it shall be ill with him: for the reward of his hands shall be giuen him.* Eccl.8,12. Esa.3.11.

Eight-

8. *Death brings sinne to mind.*

Eightly, *Death* shall *arrest* them at the *suite of sinne. His owne iniquitie shall take the wicked himselfe, & he shal be holden with the cords of his sinnes. Hee shall die for fault of instruction, &c.* Yea, not onely so in generall; but more specially, speciall sinners at the suit of some speciall sin; as *riot, oppression, &c.* For the *voluptuous* person shall *mourne at his latter end, when hee hath consumed his flesh and his body.* Where euer his monument bee, or howsoeuer honoured with the pen or pencill; reckon him

Prou. 5. 22, 23.

Prou. 5. 11.

bu-

buried in Kibroth-Hatta-uah, and write vpon his Tombe, *The graue of him that lusted.* The *bloody man* shall *flie to the pit, and no man shall stay him.* Hee that *loued the bread of deceipt*, shall haue *his mouth filled with grauell.* Thus Death not onely paies them, but in their owne money; and brings the *speciall sinne*, as a spightfull harlot, to looke a man in the face, and say, Now am I quit, now haue I my will of thee. Num. 11, 34. Prou. 28, 17. Prou. 20, 17.

Ninthly, that which of all things is *most dreadfull*, is of all other most 9. *Iudgment merciles.*

cer-

certaine, and proper to the wicked man.

Certainely, *hee shall come to iudgement*; all *mountaines and rockes* shall not be able to hide one sinner from the presence of the iudge of all the world: and as certaine it is, that *hee shall not stand in iudgement*; for *the Lord will by no meanes cleare the guiltie*: and finally *iudgement* shall then bee *without mercy*. *He that made them, shall not spare them, and he that formed them, shall haue no compassion on them.* It is a wonder to see

2. Cor. 5, 10.
Eccl. 12, 14
Reuel. 6, 16.
Psal. 1, 5.
Exod. 34, 7
Iam. 2. 13.
Esa. 27, 11.

see how men winke at this terror, and will not see it. *Moses* complaineth, *Lord who knoweth the power of thy wrath?* and the Prophet, *O Lord they will not behold thine high hand. But they shall see, and bee confounded, and the fire of Gods enemies shall deuoure them.* *As all that are of the earth shall turne to earth againe; so the vngodly shall goe from a curse to destruction.* Psal 90,11. Esa.26,11. Eccl.41,10.

Well may the *remembrance of death* therefore bee *bitter to a man liuing in* sinfull *pleasures*, yea euen *while he can receiue* foode,

In vaine are these terrors neglected.

ſpoil, or draw breath: for though ſome ſeeme feareleſſe of it (as *Agag*) or ſeeke and procure it (as *Saul*, *Achitophel*, *Iudas*) to giue an ende to the preſent anguiſh: yet wee may well apply to them that of the Angel,

Reuel.9.12 *One woe is paſt, but two woes more are comming after. The worme that neuer dieth, and the fire that neuer goeth out.* The bruitiſh ſoule ruſheth into

Iob 39.22, &c. Hell, as *the horſe into the battell*; & the frantique conſcience driueth furi-

Num.22. ouſly (with *Balaam*) *vpon the ſword* of God. But all too late, they ſhall

wiſh

wiſh for one houre of life, though neuer ſo miſerable, to amend the errors both of their life and death.

Secondly, this ſhould *admoniſh* vs all not to ſet our hearts vpon thoſe things, which death can and will ſhortly take from vs. *2 Vſe. A counter-poyſon to carnall loue.*

If thou doate on thy *beauty*, *ſtrength*, *health*, and other bodily perfections; thou ſhalt ſoone ſee them *moath-eaten* with age, ſickeneſſe, or ſome other of the vaunt couriers of Death; and ere long all *worme-eaten* and conſumed to duſt. *Of the body.* Pſal. 39, 11

If

Of Life. If thou promise thy selfe *long life*, and dream of many yeares, thou reckonest without thine host, who happily *this night* will summon thee to dislodge.

Luk. 16. 20

Of Friends. If thou reioyce in the *society* of thy *Allies*, freinds, or collegues; behold the sword of death is at hand, that shall cut asunder al those *Gordian* knots, and deliuer thee single to thy Iudge, to whom thou art eyther

Rom. 14. 4. *to stand*, or *to fall.*

Of Place. If thou boast of thy *power* and employment, & that thou hast a great stroake in humane affaires;

faires; remember that Death ſhall ſhortly ſequeſter thee from all buſineſſe, and onely call thee to *giue account of thy ſtewardſhip, for thou maiſt bee no longer ſteward.* Luke 16. 2.

It thou ſet thine hart on worldly *pleaſures, profits, honors*: conſider that they are *as the Eagle to flye* from thee *into the midſt of heauen*: or as the wind in *Vlyſſes* bag, which if thou thinke to looke on, it getteth forth, and raiſeth a tempeſt againſt thee. And for this ſame *fugitiuum argentum*, which men ſo gladly toile after, it is but *Of Riches, &c.* Pſa. 123 5

but as *quick-siluer*, which thou canst not hold, but it will slip through thy fingers, and sinke into the ground. At least, death will, in a moment strip thee *naked* of all these, that thou maist
Iob 1.21. *returne to thy mothers wombe*, as bare and beggerly, as thou camest thence.

Of Name.
Psal.49.11. If thou bee tempted to thinke in thine heart that thy *house shall continue for euer*, and *thy land shall beare thy name vnto many generations*, knowe that both thou and thy posteritie after thee shall be there, but as

as Trauellers in an Inne, which delighteth to change her gheſts; being appointed vnto the *ſonnes of men*, but not vnto the *names of men*. And when thou goeſt from hence, thou ſhalt bee lodged in the *world of ſoules*, not according to thy *dwelling* in this world, but according to thy *doing*.

If *ſin* now offer thee her *baites of pleaſure*, & looke vpon thee with her harlots face; bethinke thy ſelfe what entertainment ſhee will giue thee on thy death-bed, and how at the laſt *Of ſinfull pleaſures.*

ſhee

Prou.23. 32. Rom.6.21 *shee will bite as a serpent, and sting as an Adder. For the ende of these things is Death.*

Of security. If now thy *flattering conscience* doe cry *peace, peace* vnto thee, walking in the wayes of thine owne heart; assure thy selfe that death will not onely present thee before him that iudgeth righteously; but also *awake thy conscience*, to giue in true euidence in Gods behalfe, both against thee, and her selfe.

3. *Vse.* Thirdly, though the face of Death as it hath beene described vnto vs,

vs, cannot bee but hideous & horrible to flesh and blood: yet it shall be both our wisedome and safetie to looke often and aduisedly vpon it. It were no pollicie to haue such an enemy to cope withall *vnknowne*. *Marius*, the aduised *Romane* Generall, would not giue battell to the *Cimbrians*, before hee had inured his souldiers to behold their countenance, & march, to hear their hideous noyse, to descry their multitude, and manner of Armes: briefly till out of their own Trenches they had by

Viewe the face of this enemie.

Plut. in Mario.

by ley ſure taken notice of whatſoeuer vpon the ſodaine might haue ſeemed terible vnto them: and ſo the feare being remoued, he gaue them an eaſie and honourable victory. In like manner, our Lord and *Captaine Chriſt* would not that wee ſhould *encounter* Death, till wee *knowe* what manner of enemy, wee haue to deale withall: that the Feare of Death being remoued, we might after with the more courage and confidence abide the conflict. Moſt men put far away the euill day that they

Amos 6.3.

they may approach to the ſeate of iniquitie. They turne their eyes from beholding Death, as if it were *Meduſaes* head, and the very view of it were able to *kill their hearts*, and *turne them (with Nabal) into a ſtone*. But knowe thou, that Death is rather like the *Baſiliske*, which if it ſee thee before thou ſee it, *it will be thy Death*: but if thou ſee it firſt, thou maiſt ſay with Chriſt, *O Death I will be thy death.* 1. Sam. 25. 37.

The ſecond Part: the Ouerthrow of Death. 2. Part: Deaths Ouerthrow.

We haue heard both

how *iuſt*, and how *terrible* an *Aduerſary* wee haue to deale with. And now well may we moue the Prophets queſtion.

Eſa 49. 24. *Shall the prey bee taken from the mighty, or the iuſt captiuitie deliuered?* But the Lord maketh anſwer for vs.

Verſ. 25. *Euen the captiuitie of the mightie ſhall bee taken away, and the prey of the terrible ſhall be deliuered: for I will contend with thē that contend with thee, &c.* If *Death* haue to doe with vs, Chriſt (in our behalfe) will haue to doe with *Death*; and will doe that to him which he intendeth

deth to do to vs. *I will be thy death*, that thou maist not be their death.

But I propounded two degrees of this victorie.

1. How Death as an Enemy is *disarmed.*
2. How Death is become a *friend.*

The first hath a *ne noceat*; the latter a *Prosit.* What greater victorie, then of a cruell Enemie to make, not onely *no enemy*, but also *a friend?* *The first degree, Death disabled.*

Of these therefore seuerally. First Death, to them that are in Christ is *no enemy*; at least a disabled and *vanquished enemy.* It is not 3. *Doct.* *Death no enemy.* *At least disarmed.*

onely ſaide that *Death* [*ſhall be*] deſtroyed, and
1. Cor. 15. 26. 54. *ſwallowed vp of life*: but alſo that euen *now already*:
Verſ. 57. *God in Chriſt* [*hath giuen*] *vs the victory*. For though *Death* (bodily) remaines vnto Gods children, for the *exerciſe* of their faith and patience, &c. Yet all thoſe things, that make death
Of all his terrors. *dreadfull* and pœnal, are vnto them that are in Chriſt, either *remoued*, or *preuented*, or *changed* and altered to the better.

It will not bee amiſſe to conſider the particulars: that if wee were *afraid*

fraid of them in the *on-ſet*, wee may now haue the pleaſure and comfort to *ſee them* (as *Iſrael* ſaw the Egiptians) *dead vpon the ſhore.* Exod. 14. 30.

Firſt *Paine, age, ſickneſſe, &c.* cannot hinder the child of God from reioycing, and from ſaying to the Lord. *Thy ſtatutes are my ſongs in the houſe of my Pilgrimage.* And well may they *ſing vpon their ſick-bed*, yea *death-bed*; on whom the Lord attendeth, to *make all their bed in their ſickneſſe.* Old *Iacob*, fainting vnder a threefold burden, of *age*, *ſickneſſe*, and 1. *Paine &c. But the Saints ſing.* Pſal. 119. 54. Pſal. 149. 5. Pſal. 41. 3.

care of his posteritie while he was *blessing* of his sons: refresheth himselfe by *asking the Lord blessing. O Lord, I haue waited for thy saluation.*

Gen. 49. 18

2. Dissolution.

Secondly, *Dissolution*, diuorce of the soule frō the body, cannot empaire the blessednesse of Gods childe. Nay hee hath a threefold comfort against this terror: first, neither soule nor body are *seuered* from Christ: but as in *Christ* the vnion *hypostaticall*, so in his *members* the misticall vnion is inseparable. Therefore they are said to die, not *out* of the Lord,

But their soule and body not seuered from Christ.

Lord, but *in the Lord*: yea, *vnto the Lord*: yea, *into the Lord*, that is, ſo as to bee more nearely ioyned vnto him, then in the time of life. *I deſire to be diſſolued* (ſaith the Apoſtle) *and to bee be with Chriſt*: & againe, *wee loue rather to remoue out of the body, and to dwell with the Lord.* Death might deface the *Temple* of Chriſts body, but the *Lord* of the temple was aboue his reach. Proportionably there is in euery member of Chriſt *a godly nature*, not ſubiect to death or diſſolution: of which it

Reuel. 14. 13. Rom. 14. 7.8.

Phil. 1. 23.

2. Cor. 5. 8.

2. Pet. 1. 4.

may be ſaid, *Paterna cœlo pars data, &c.* therefore though, as the *ſonnes of men* they *die*, yet, as the *ſonnes of God*, they are immortall. Nay, the *body* it ſelfe, though it may and doth *die*, becauſe it is *ſeuered from the ſoule*: yet it *liueth* in death, becauſe it is ſtill *ioyned to*
Mat. 22. 32 *the Lord. God is not the God*, Chriſt is not the *head of the dead, but of the liuing*, Euen the dead *carkaſſe*, euen the *duſt* of
Iob. 14. 19. euery Saint, is a *liuing part* of him that *liueth for euermore*, and of the
Ephſ. 1. 23 *fulneſſe of him, that filleth all in all things.*

Se-

Secondly. The *parting* of ſoule and body is but *for a time*, to meete againe more ioyfully and more gloriouſly. It is *exitus non obitus*. As Chriſt is gone before vs into heauen, *to prepare a place for vs*, that he may returne and take vs to himſelfe: ſo the faithfull *ſoule* is but the *forerunner* of the body, to take poſſeſſion of Paradiſe; that it may returne and fetch the body thither in the day of the reſurrection. In the meane time the body not onely, with Chriſt, *ſeeth the graue; but alſo, with* Da-

Part but for a time.

Exodos.
Luk 9.31.
2.Pet.1.15
Ioh.14,2,3.

Act.13,36. uid *corruption*: but belonging vnto Christ it shall neuer see destruction.

Remaine in Gods keeping.

Thirdly, the body as well as the soule is laide vp *in deposito* with the Lord. This is that which maketh *our heart reioyce, and our flesh to rest in hope.* If wee were in our owne keeping, or any creatures, it were small comfort because weake assurance. Once, in *Adam* we were at our owne custodie, and lost our selues: But now we may say, with the Apo-

2. Tim. 1. 12. stle. *I knowe whom I haue trusted, and that he is able*

to keepe that which I haue cõmitted vnto him against that day.

In the third place, *putrefaction* seiseth indifferently on the bodies of Saints, no lesse then on the wicked. 3. *Putrefaction prepareth them for the day of restitution.* Act. 3. 19. 21.

But the godly expect *a day of Restitution*, when *with the same eyes they shall see the Lord.* Yea, for a *better resurrection*: that is, to be *bettered* by resurrection, as shall bee shewed in the next point. Heb. 11. 35.

Fourthly, the *graue* is the land of darkenesse, silence, and *solitarinesse*, euen to the childe of God. 4. *Solitarines recõpenced with.*

God. But first *in soule* he shall go to *better company*, and his suruiuing friends shall come to him, if they be in Christ, else he is better without them. Secondly, *in name* and *memory* he shall remaine among the better sort of the liuing. For *the memoriall of the righteous shall bee blessed.* Thirdly *in body*, hee is now as one asleepe. He that sleepeth hath for the time his seuerall world apart frō others, till hee awake, and then hee enioyeth the same world in common with all others; so the child of

Better company.

Memory.

Pro. 10. 7.

Hope of meeting againe.

of God departed lyeth now wrapt vp in his own clew, ſeuered from all others; but he ſhall, as the ſilke-worme, eat himſelfe out of the clew of death, and flie abroad amongſt his fellowes, when the time is come.

Fiftly, the Saints departed are *out of office*, but they are admitted now to ſeruices of an *higher* and more honourable *nature*. *5. Vacation.* *Yet they ſerue.*

Firſt, they ſerue the *Church* on earth by the *memory* of their holy *examples*, which is as a cloudie pillar to them that follow after into the *The Church.*

the heauenly *Canaan*.
Heb.11.4. Thus *Abel* thogh dead, yet speaketh: thus while we liuing performe the last office to our dead friends, they being dead do preach to vs (as *Mo-*
Luk.9 31. *ses* and *Eliah* to our Sauiour) concerning our departure. I will not doubt to adde, that they serue the liuing by their prayers also, not for priuate persons or occasions, of which they haue no notice: but for all in common, who with them are to bee perfected: for so much they vnderstand, as the holy Ghost teacheth, *Reuel.* 6.11. Se-

Secondly, they serue God, and the Lambe Christ Iesus, *casting downe their Crownes, singing Halleluiah, Saluation, and glory, and honour, and power bee to the Lord our God, &c.* 2. *God and Christ.* Reu 4.10. 11,& 19,1 &c.

Sixtly, euen the godly are *depriued* by death of all *worldly pleasures, honours, possessions.* But they haue an *Exchange*, and that with great *aduantage*: to wit *pleasures at the right hand of God, that endure for euermore: a beter & amore enduring substance*: a *Crowne of righteousnesse. Moses* is commended for *refusing* the 6. *Priuatio of worldly comforts.* *But with exchage for the better.* Psal.16.11 Heb.10.34 2.Tim.4.8 Heb.11.24.

the *honor* of the ſonne of *Pharaohs* daughter, the *pleaſures* of ſinne, the *treaſures* of Egypt: al theſe, not for nought, but for the *recompence of reward*.

7. Vncertainty.

Seuenthly, the ſtate of the dead is to all men obſcure, in regard of naturall light. But the Saints are taught to know in ſome meaſure, how it ſhall bee with them. *Wee know* (ſaith the Apoſtle) *that if our earthly houſe of this tabernacle were diſſolued, wee haue a building of God*, &c. *In my fathers houſe* (ſaith our Sauiour) *are*

Remoued by the light of Grace.

1 Iohn 3.1.

2. Cor. 5.1

Ioh. 14.2.

many,

many manſions, if it were not ſo, I would haue told you. And againe, *whether I goe ye know, and the way ye know.* It is our infidelity and idleneſſe of ſpirit, not meditating of the life to come, that maketh the ſtate of the dead ſtrange, and in a manner fabulous vnto vs. Verſe 4.

Eightly, euen the Saints doe finde that *ſinne letteth in Death* vpon them. But at his own perill, not theirs. Indeed Death commeth to thē rather by ſin, then for ſinne, becauſe it is not *in ordine a peccato ad ſupplici-* 8 *Sin lets in Death.* *But at his owne perill. Not theirs.*

plicium, but *ad ſalutem*: it cometh not betweene *ſinne and damnation*, but between *ſinne and ſaluation*. Wherefore the ſting being remoued, we doe gladly yeeld to put the ſerpent in our boſome. And ſeeing God will thus brand our peccant nature, to acquit his owne truth and Iuſtice, we all do willingly take vp the words of the Church vnder chaſtiſement, and ſay: *I will beare the indignation of the Lord, becauſe I haue ſinned againſt him: vntill he plead my cauſe, and execute iudgement for mee: he*

Micah. 7. 9.

he will bring me forth in the light, and I ſhal behold his righteouſneſſe.

Ninthly, Iudgement muſt paſſe euen vpō the Saints of God. *Wee muſt all appear before the Iudgment ſeate of Chriſt*: But the godly are aſſured in the time of this life, that there is *no condemnation for them*, and are now aforehand *paſſed from death to life.* Notwithſtāding the *terrors of the Lord* are profitable for vs to cōſider of; not to make vs *doubtfull* of the iſſue, but *carefull* to prouide for ſo great a triall.

9. Iudgmēt.

2. Corin. 5. 10.

But with fore-aſſurance of fauour.

Rom. 8. 1.

Iohn 5. 24.

2. Cor. 5. 11.

Thus the death of the Saints,

Application

Psal. 116, 5 Saints, as it is *precious in the sight of the Lord* (whom it cost full deare thus to alter the nature and property of it) so it is not grieuous vnto them. Nay they onely may *insultare damnatæ morti*, set their foote in the necke of damned Death; of which the name onely remaines to them; *Non mors, sed aliquid mortis*. The serpent can but licke their dust, and yet euen that hee shall vomit vp againe. They onely may say in trueth and soberneſſe, *Surely the bitterneſſe of death is paſſed.*

1 Comfort to the Saints

Let

Let no wicked *Againe* preſume ſo to ſay, leſt the Lord make a *ſacrifice* of him in his indignatiõ Nay, let ſuch as liue in ſinne, *howle for the miſeries that ſhall come vpon them.* In vaine ſhal they pretend to ſhare with Gods children in theſe comforts againſt Death. In vaine doe they fancy other comforts vnto themſelues. Men do naturally *litigare cum morte*, enter ſuit with Death, wherein they are ſure to be caſt, & *their couenant* and compoſition *with Death diſanulled.* Let vs ſee how their vain comforts

2 *But the wicked haue no ſhare.* 1 Sam. 15, 32.

Iames 5, 1.

Their falſe comforts remoued.

Eſa. 28, 18.

forts doe deceiue them.

No regimēt will keepe out death.

1. Eyther they hold hard against Death by Dyet, Phyſicke, and other bodily preſeruatiues, but all in vaine: for all things that are taken to reſtore or repaire the body, doe leaue ſome dregges behinde them, which cannot be euacuated. Thus Death corrupts the warders, and enters, euen by their meanes that are ſet to keepe him out.

They are not ſure of good dayes for a while.

2. Or they reſolue to haue their *full portion* of life before Death come, *filling their belly with Gods hidden treaſure, taking*

Pſal. 17. 4.

king the ſweet of their ſubſtance themſelues, and leauing the reſt to their babes: But all in vaine. How often doe wee ſee *the candle of the wicked ſodainely put out, and their liues diuided in the wrath of God*: *ſometimes* he ſends Death to arreſt them, while *the meat is in their mouth*: ſome-times while the word is in their mouth, and they are ſaying to their ſoule, *Eat, drinke, &c. For their good is not in their hand* (ſaith *Iob*) *therefore let the counſell of the wicked bee farre from mee.* And *Dauid* for the ſame cauſe

Iob 21.17.

Pſal. 78.30 31.

Luk. 12.19 20.

Iob 21.16.

put

puts thē in his Letany;

Psal.17.14 *from men of the world good Lord deliuer me*, &c.

No preseruatiues against putrefaction.

3. Or they thinke to resist putrefaction by gums, by odors, & embalmings; but al in vain: for it is no lesse victory of the graue, to turne the carkasse into drugs, then into dust.

No fence against forgetfulnesse.

4. Or they thinke to encounter obliuion by writings, by monuments, by *Pyramides*; but all in vaine. For eyther they are forgotten, as many thousands, whom I cannot name, (for then they shold not be forgotten) or if they pre-

preuaile against obliuion for a time, they doe but set vp Trophies for Death, and adorne his triumph with the shew of their captiuity, till the generation come wherein *their name shall be blotted out.* Ps. 109. 13

5. Or at least they wil make a vertue of necessity (*needs must, needs shall*) and seeme to despise what death can do, because they cannot hinder it. Of the Philosopher it is much that hath beene supposed. *No true ground of contempt of Death.*

— metus omnes, & inexorabile fatum

Subiecit pedibus, ſtrepi-
tumq; Acherõtis auari.

He ſets his foot on fears
and ruthleſſe fate,
Ne noyſe of greedy hell
can him amate.

But all in vaine: for *nature*, though it bee *mortall*, *outliues opinion*, and in the laſt agony (at leaſt) rebukes the madneſſe of reaſon, to deſpiſe ſo *potent* and ſo *terrible* an enemy. It is ſoon ſaid, why mourne you for that you cannot helpe? but the anſwere is with better reaſon: therefore I mourne becauſe

cauſe I cannot helpe it. None can truely ouercome Death, but ſuch as are ſure of another, yea a *better life. Mori timeat, qui non ſperat viuere poſt mortem.* Death cannot but be an enemy to ſuch as loue the world; and they cannot but loue this world, that haue no ſound hope of a better. Heb. 11. 35 *Auguſt.*

In fine, *Holines is the onely preſeruatiue againſt putrefaction. Thou wilt not ſuffer thy holy one to ſee corruption.* Chriſt could not ſee corruption becauſe hee was the holy one of GOD: *The Saints true cõforts confirmed.* Pſal. 16. 10

and wee ſhall not abide vnder corruption, becauſe we are made partakers of his holineſſe.

Pſal.112.6 *Only the righteous are had in euerlaſting remembrance*: who, if humane memory faile, or ſuppreſſe them through partialitie, are recorded Mal.3,16. in the *Regiſter of God.* Onely they doe, not only by *reaſon* reproue the folly of *opinion*; but alſo by *faith* preuaile ouer the weakneſſe *of nature.* Only they doe, not one-

The ſecond Degree. Death reconciled. ly *diſarme* Death as an enemy; but alſo *ſhake hands* with him as *a friend*, as followeth

now

now in the laſt point.

Death is a friend to them that are in Chriſt. Bleſſed are the dead, that dye in the Lord. Not onely bleſſed *though* they dye; but alſo *therefore* bleſſed, *becauſe* they die. All enemies are *ſubdued* to the faithfull: ſome are ſo *ſubdued*, that they are *reconciled*, and made friends and ſeruants vnto them. Among this ſort is the law of God naturally an enemy, and that *brings forth children vnto bondage*: but by grace *a law of liberty*, an awarder of life. In the ſame manner is Death

4 Doctr. Death is become a friend. Reu. 14. 13

Gal 4. 24. 25.

Iames 1. 25

reconciled vnto vs; that now not onely it ſhall
Rom. 8. 38 *not pluck* vs from Chriſt, but alſo *conioyne* vs more neerely vnto him. It is not onely *removed* from the account of *impediments* vnto our welbeing, but alſo *ranked* with other our *poſſeſſions* and *vtenſils*, as a part of counter-dowry, or ioynture, in and with
1. Corin. 3. Chriſt. *Whether Paul or Apollo, or Cephas, or the world, or life, or death, &c. all are yours, and yee are Chriſts, and Chriſt is Gods.* It is now not only not to be *ſhunned*, but alſo to be *deſired*; not only

as

as no *euill* thing, but alſo as a *good*, yea the *beſt* of good. *I deſire to bee diſſolued*, &c. *which is beſt of all*: Of a naturall and temporary *loſſe*, it is made a ſpirituall and euerlaſting *gain*. If Chriſt be our life, euen Death ſhall be to our aduãtage. What life getteth toward this life, is all loſt by death: but what we gaine by Death, we ſhal neuer loſe againe. For this cauſe it is ſaid of the wiſe man, *The day of Death is better then the day of Birth*: not in the carnal ſenſe of vain men, who prefer *the dead be-*

Phil. 1. 23

Phil. 1. 21.

Eccleſ. 7. 1.

Eccl. 4. 2 3.

fore the liuing, and the vnborne before them both, with regard only to the troubles of life; but in ſpirituall vnderſtanding, & for weighty reaſons, which I will reduce to two heads, (viz.) *Damnũ ceſſans*, and *lucrum emergens*. A *ceſſation of euill*, and an *addition of benefit*: or in the words of the holy Ghoſt, *Reſt*, and *reward*.

Reu. 14. 13 For { 1. *They reſt from their labours.* 2. *Their works follow them.*

Death bringeth Reſt. Firſt, *the dead in Chriſt reſt from their labours*: that is, from whatſoeuer

uer things are labourſome, and troubleſome in the time of life: For inſtance. Firſt from the *miſeries* of life, alike incident to all the ſonnes of *Adam*, vnto whom it was ſaid, *In the ſweat of thy browes ſhalt thou eate thy bread.* Man cometh weeping into this world as preſaging what is to enſue, and that hee is *borne to trauell as the ſparks flyes vpward.* And his progreſſe of life anſweres to his beginning: For he is *of few dayes, but full of trouble. whiles his fleſh is vpon him hee ſhall haue paine, and while his*

1 *From the cõmon troubles of life.*

Gen. 3. 19.

Iob 5 7.

Iob 14 1.

Verſ. 22.

ſoule is in him it ſhall mourne. The world affords him nothing but vanitie, which is an illuſion of ſpirit: and ſorrow, which is a vexation of ſpirit: ſo that now there is a third name to bee added to mans ſtile. He is an *Adam* in regard of *mortality*; an *Abel* in regard of *vanitie*; and an *Eneſh* in regard of *miſery*. The bodie which was firſt made to bee a meete helpe vnto the ſoule, is now by ſin, and the effects of ſinne, become no other but *mortale vinculum, remora, ergaſtulum animæ*:

The

The *gyues*, the *clog*, the *Bridewell* of the ſoule.

Happy therefore it is for vs, that it is mortal. Happy it was with *Ioſeph*, when *the King ſent and looſed him, the ruler of the people let him goe free.* O happy houre, when the King of Heauen ſhall ſend Death to looſe our ſoules from this priſon of the ſinfull body! when al *old things* (ſorrow, paine, crying, &c.) *ſhall be no more, but God ſhall wipe away all teares from our eyes.* Death and *ſleepe* are as twins. Both of them doe make man forget his trauell,

Pſ, 105, 20.

Reu, 21, 4.

ſicke-

ſickeneſſe, paine; and both of them ſerue to reſtore the waſtes and wracks of life. Doth the Lord ſay, thy *friend*, thy *childe*, thy *brother ſleepeth?* ſay thou, *Lord, if he ſleepe he ſhall doe well.*

Ioh. 11. 12.

2. Frō euils to come.

Secondly, from the euils that are to come. Expectation of euill is a great torment. Sinne growes white vnto the harueſt, what can wee looke for, but the ſickle of indgement?

It is a great bleſſing therefore to be laid vp in peace aforehand. *Ioſiah*, though ſlain in battell, was ſaid to be *gathered*

2. Reg. 22. 2

red vnto his fathers in peace, that hee might not ſee the euils that God wold bring vpon the land. So the faithfull, by what death ſoeuer they be remoued, are taken away from greater euils. As *Noah* was ſhut vp in the Arke, whiles this world was drowned: ſo the beloued of God, that *walke in vprightneſſe, are taken away from euill,* and tranſlated into Peace, that they may *reſt vpon their beds. Come my people* (ſaith the Lord) *enter thou into thy chambers, & ſhut thy doores about thee: hide thy ſelfe for a little* Eſa. 57. 1. 2.

moment.

moment, vntill the indignation be ouerpast.

Thirdly, from the *malice of the world*, and rage of the enemies, who neuer giue rest to Gods partie. For alwayes *hee that refraineth from iniquitie maketh himselfe a prey*: alwayes, *hee that is borne after the flesh will persecute him that is borne after the spirit.* This made *Eliah*, though somewhat impatiently, to wish for *Death*: as desitous rather to die by the hand of God, then to fall into the power of his malicious and bloody enemies.

3. *From the worlds malice.*

Esa. 59. 15.

Gal. 4. 20.

2 King. 19. 4

But

But though wee may not haſten death, & preuent Gods prouidence: yet haue wee reaſon to bid him welcome (comming in Gods name) becauſe hee placeth vs out of the reach of all enmitie. *Mortui non mordent* (ſaid one) wee may ſay, *non mordentur. There the wicked ceaſe from troubling, and there the weary be at reſt. There the priſoners reſt together, they heare not the voice of the oppreſſor.* Iob 3. 17. 18.

Fourthly, from the contagion of ill company. A great trouble to the holy ſpirit of God; 4. *From ill company.*

not

not onely in God himselfe, who therefore re-
Gen.6.3. soluеth, *My spirit shall not alway striue with man, because he is but flesh*: but also in the Saints; as we
2.Pet,2,7, 8. see in *Lot*, *whose righteous soule was vexed from day to day with the vncleane conuersation of the Sodomites*; and in *Dauid*,
Psal.120.5. who lamenteth, *Woe is me that I sojourne in* Mesech, *that I dwell in the tents of* Kedar. In this world there will bee a mixture of *wheat* and *tares*, *sheepe* and *goates*, yea and *woolues*.

But oh! what a comfort, when all shall be of one-

one minde, and that in the Lord? no more eye-ſores of euill men, or euill dayes. No *danger* of bad neighbours, no *infection* of lewde companions. The Lord ſeemeth to call vs to death, as to a progreſſe in a time of infection. *Ariſe, depart, this is not your reſt, for it is polluted. Come* (ſaith our Sauiour) *liue with me, & let the dead, bury their dead.*

Fifthly, from Satans Gunſhot: now *wee wreſtle, not with fleſh and blood onely, but with principalities, powers, and ſpirituall wic-*

5. *From Satan.* Epheſ. 6. 12.

wickednesses in high places. We are the very *Butt* against which the diuell dischargeth his *fierie darts.*

But as Christ; so wee, in our time and proportion, doe *by death ouercome him that hath the power of Death*, that is, the diuell.

Heb.2.14.

Now being foiled, he *departeth* from the vanquisher but *for a season:* but when he hath once filled his mouth with our grauell, he is for euer choked and chased from vs. Now *wee ouercome him by the blood of the Lambe, and the word*

Luk.4.13.

Reuel.12.11.

of

of Teſtimony: but when we haue gone ſo farre as *not to loue our liues vnto the death*, Satan hath for euer no more part in vs, no more power ouer vs. *Woe to the Inhabitants of the earth for the diuel commeth in great wrath*: but the cõfort of the faithful is, that *he hath but a ſhort time*. That time reacheth but to euery ones houre of death. *Antony* & his tired ſoldiers were not ſo glad, when the *Parthians* ſhewed them a farre off their bowes vnbent, being now out of their territory and danger; as the Chriſtian ſoule

Reuel. 12. 12.

soule is, when it hath gotten aboue the sphere of *Satans* actiuitie: when
Reuel.12.5 (with the *man-childe*) it is *caught vp vnto God, and to his Throne*, seeth *Satan fall like lightning from heauen*, and hath him now for euer *vnder his feete*; the *troubles* of warfare being now turned into Trophes of euerlasting victory.

6. From Death. Sixtly, from Death it selfe, which hauing once stung, remaines for euer a droane. *O Death, where is thy sting? O Graue, where is thy victory?* Death is in part subdued in *life*: but by *dying* it

it is aboliſhed for euer. *Mortui non moriuntur, non ſeneſcunt, non ægrotant.* From thenceforth there is *no more death,* Reuel.21.4. *nor ſorrow, nor crying, nor paine: for olde things are paſſed away.* Death is not the *deuourer* but the *refiner* of life, & the graue a Bath, a *Bethesda* to the body. All other *proceſſes* of purgatiõ leaue behind them a ſcummeor a *Caput mortuum*; onely *Death* leaues no dregs, the *graue* no *droſſe.* But as pearles are ſcowred through the mawes of Pigeons: ſo the bodies of the Saints, paſſing through

through the *entrals of death*, doe returne more pure and orient.

7. From sinne. Seuenthly, from sinne. *Sinne* is the mother of *Death*; but the childe de-

Rom. 6. 7. stroieth the mother. *He that is dead is freed from sin.* There are degrees of mortificatiõ in the time of life, but the perfection is reserued vnto death.

Iudg. 16. 30. As *Sampson* slewe many Philistins in his life, but more at his death, & by his death: so the Christiã in the time of life giues many an ouerthrowe to these rebels, but dying pluckes vp the warre by the rootes. Now in this life,

life, we haue a *ne nocear*, but then a *ne sit*; Now our victory is that sinne shall not *condemne*, that it shall not *raigne* in our mortall body; but when this mortall body is put of, our blessednesse shall bee that sinne shall not so much as *remaine*, or haue any more place of habitation in vs. It must be a bloody victory that must euerlastingly free vs. *Yee haue not yet resisted vnto blood, striuing against sinne*: Death is to sinne as *Iezabels* Eunuches. Firſt to serue her, and lastly to throw her down to the groũd,

Rom. 8. 1. & 6. 14.

Heb. 12. 4.

2. King. 9. fin.

to

to be trampled on, and made dogges meat, and dounge; that none ſhall be able to ſay, *this is Iezabell.*

8. *From graces betokening imperfection.*

Eightly, & laſtly, from thoſe *graces*, which though they be of ſpeciall vſe in this life; yet becauſe they are *painefull*, and betoken *imperfection*, are not fit to enter into heauen with vs. As *feare, hope, repentance, compaſsion, &c.* Euen the Saints, *which haue the firſt fruits of the ſpirit, ſigh*, as well as all other creatures, whiles they are here *abſent from the Lord.* Oh that I were

Rom. 8. 23.

2. Cor. 5. 4.

disbur-

disburdened of corruption! Oh that I were *arraied* with glory! Oh, *when shall I appeare before the Lord?* Here we haue *faith* in stead of *sight*; but there we shall haue *sight* in stead of *faith*. In this life *the hope deferred is the fainting of the heart*; but hereafter, *being satisfied it becommeth a tree of life.* 2. Cor. 5. 7. Prou. 13. 12.

Secondly, the dead in Christ haue not onely attained *rest* from their labours, but also the *reward* of their workes: for so saith the spirit, *their workes follow them.* Vnderstand, not their *euill* *The dead in Christ haue reward.* Reuel. 14. 13.

workes to accuse them, or their *imperfections* to vpbraid them; but their *good workes*, and the *good* of their workes, to comfort and crowne them.

Partly in the moment of departure

This *reward* is *in part* obtained in the very moment of *departure*, but with respect to a further *complemet* at the day of *resurrection*.

In the very moment of death.

1. Their account is cleared.

1. The *account* betweene God and vs is perfectly *cleared*, and the euidence of good life *confirmed* vnder Gods owne seale: neuer more to be questioned, either by

by Satan the *accuſer of the brethren*, or by our owne timorous & ſelfe-guiltie *conſcience.* Reuel. 12. 10.

2. The *ſoule* is made *perfect*, in reſpect of her ſelfe; thus our Sauiour ſaith (ſpeking of the day of his death) *The third day I ſhall bee perfected.* And the Apoſtle deſcribeth the dead in Chriſt by this circumlocution, *The ſpirits of iuſt men perfected.* Heb. 12. 23 2. *Their ſoules perfected.* Luk. 13. 32

3. *Paradiſe* is in part (that is in ſoule) *poſſeſſed. Lazarus* was no ſooner *dead*, but he was *caried by the Angels into Abrahams boſome.* Vnto the 3. *Paradiſe in part poſſeſſed.* Luk. 16. 22

penitent thiefe it was
Luk.23.43 ſaid, *This day ſhalt thou be with mee in Paradiſe.*
Hoſ.2.15. Death is, as the *valley of Achor, a doore of hope*, an *entry to life*, the *ſuburbs of heauen*. What though it be narrow and ſtraight,
Pſal.26.14. ſeeing the Lord will make it the way of life? Death is a *birth* into a larger and better world: or rather as the *Midwife* to helpe Gods child out of the ſtraight wombe of this world, into the ſpacious pallace of *Paradiſe*.

4. Chriſts image made vp.

4. Chriſts *image* is perfectly *ſtamped* on vs. It is the maine part of our

our *conformitie* with our Sauiour, to be made *conformable vnto his death.* Phil. 3. 10. No man liuing is ſo like Chriſt, as he that is *dead in Chriſt.* Nothing doth more alter the nature of death, and ſweeten that bitter pill, then this conſideration; that now it is not onely a *debt to nature, a ſtipend of ſinne, &c.* as we haue formerly heard: but alſo a meanes to *transforme vs into the ſimilitude of our Sauiour.* Oh bleſſed miſery! bleſſed mortalitie, that conformeth vs, not onely with all Saints, but with Chriſt, the Lord of life,

Reuel. 15. 3.

the *King of Saints?*

5 *Fellowship with Christ and Saints glorified.*

5. We are admitted into the fellowship of *Saints*, of *Angels*, yea of *Christ* himselfe, and of God in Christ. *This day shalt thou be* [*with me*] *in Paradise.* Euen the *Crosse* was a *Paradise*, because Christ was there; and *Paradise* were a *Crosse*, if Christ were not there: but they that haue born Christ company on the *Crosse*, shall haue a presence of his in *Paradise*, which the *Crosse* permitteth not. [*This day*] *shalt thou be with me, &c.* As if hee should haue said, *Thou art not*, thou canst

canst not now be so *with me*, as thou shalt bee yet ere *this day* ends. *I desire* Phil. 1, 23.
to be dissolued (saith the Apostle) *and to be with Christ*, and yet hee was *with Christ* afore. In this life wee are in a sort 2. Cor. 5, 6.
absent from the LORD (though neuer so effectually knit vnto him) but the *dissolution* of death perfects our mysticall *coniunction* with Christ. Shall I neede to adde hereunto the *company of innumerable Saints & Angels*? yet the Apostle refuseth, not to ioyne thē with the *mediator of the new Testament*, and with Heb. 12, 22. &c.

God the Iudge of all. The Kings *preſence* maketh the *Court*; yet a frequent *Court* honoureth that *preſence*. There we ſhall ſee and knowe *Adam, Enoch, Noah, Abraham, Dauid, Peter, Paul, &c.* all the *Peeres of Paradiſe*. In the account of all men, hee that dieth, goeth *ad plures*, but the Chriſtian *ad meliores*: not onely to a *greater company*, but alſo to *better companions*. Thus doth the Chriſtian *mori in melius* (as St. *Auguſtine* ſpeaketh) *die for the better*, and better himſelfe by dying.

But fully at the day of reſurrection

But all this is but an *in-*

interim of bleſſednes, a *morſell* to keepe the ſoule in appetite, till the great *day of the reſtitution of all things*. The ſoule in heauen is as *Adam* in *Paradiſe*, of whom it was ſaid: *It is not good that the man ſhould bee himſelfe alone, &c.* Therefore the Lord will haue the *body* ioyned againe vnto the ſoule, as a ſweet and neceſſary companion, not only in, but vnto happineſſe. As the ſoule *reſteth in bliſſe*; ſo the *fleſh* doeth likewiſe *reſt in hope*. The ſoule doth *ſuruiue*, and the body ſhall *reuiue*. The

Act. 3. 21.

Gen. 2. 18.

Pſal. 16. 9.

bodies of the Saints are herein like the *first matter*, that whatsoeuer changes they vndergoe, yet they loose no part of their substance: but herein they go beyond, that they are reserued, and shall bee restored to their *first forme* againe. Euery body to her own soule. Therefore *Death* is compared to a *sleepe*. Hee that *sleepeth* shall *wake* againe, and he that *dieth* in the Lord shall rise and *liue* againe. As the *seede* is sowne not to *remaine* vnder ground, but to *returne* with increase of beautie and quan-

quantity: ſo the bodies of the Saints which are *ſowen in diſhonour, ſhall riſe againe in glory*; and being ſowen like *Adam*, ſhal riſe again *like Chriſt*. *A weeping ſeed-time* promiſeth a *ioyfull harueſt*. Sure in this caſe it neuer faileth. The *dew of Gods grace is as the dewe of heauen* vpon the hearbs of the field, which makes *the earth caſt foorth her dead*; and out of the cold wombe of winter, bringeth the beautie of the ſpring. *Death* is as the *Whale*, that ſwallowed vp *Ionah*, but the Lord ſhall *ſpeake to that Whale*, and cauſe him to *vomit* vp.

1 Cor. 15. 36, &c. Phil 3. 21. Pſal. 126. 6. Eſa. 26. 19. Iohn. 1. 17. & 2. 10. Reuel. 20. 13.

vp safe and sound what-soeuer he had deuoured Hereto the holy seruãts of God haue pledged their *faith*, and their *reioycing*. *I my selfe* (saith Iob) *with these eyes shall see God in my flesh.* *Thou wilt not leaue my soule in hell* (saith *Dauid*). *Thy dead men* (*O Sion*) *shall liue, euen with my dead body shall they arise* (saith the Euangelicall Prophet). Christ himselfe therefore giueth vs his *flesh to eate, and his blood to drinke*, that we might bee assured of *eternall life*; and that hee will *raise vs vp at the last day.*

Iob 19,26. 27.
Psal 16,10.
Esa. 26,19.
Iohn 6. 54.

Yea

Yea therefore is he called *the firſt begotten among the dead, and the firſt fruits of them that ſleepe*; that by theſe wordes of relation hee might aſſure vnto all the *family* of God, and to all that euer *grew* or ſhall growe in Gods holy groũd, the bleſſed hope of *reſurrection.* Reuel. 1, 5. 1. Cor. 15, 20.

Such is the *certaintie* of our riſing againe: but the *glorious Condition* whereunto we ſhall riſe, is that which no eye hath ſeene, nor eare hath heard, neither hath entred into the heart of man. *It doeth not appeare* (ſaith *And life euerlaſting.* 1. Iohn 3, 2

(saith the Apostle) *what we shall be*; but this *wee know* (if this be enough) *that when our Lord shall appeare, wee shall bee like him*: for wee shall both
Col. 3, 4. *see him as he is, & appeare with him in glory.* Death doth not onely *resigere*, but *refingere*: not onely *dissolue* & plucke vp our *earthly Tabernacle* but also *refine*, and transforme it from a Tabernacle to a *Temple*. Then shall the *Arke* of Gods *image* bee at home, & at rest in vs, neuer to remoue. Then shall begin a life without *changes*, an accession of life without successions: for then *shall this*

corruptible put on incorruption, and this mortall be cloathed with immortalitie. Then shall be brought to passe the saying that is written, Mortality is swallowed vp of life, Death is swallowed vp in victory. 1. Cor. 15. 54.

What victory so great, as to make *Death a way* and meanes vnto euerlasting and most glorious *life?* This is the very *death and buriall of Death.* Death liueth, by causing life to die: but the reuiuing of life importeth the *casting of Death and hell for euer into the lake of fire.* Reu. 20. 14.

To apply this point. *Application.*

First, woe vnto the 1. *Woe to the wicked.*

vn-

vngodly, to whom a perpetuall *non sic* is threate-
Psalm. 1. 4. ned. *The vngodly are not so. Here they eat, & drink, they rise vp to play, & lie downe to sleep on beds of Iuory*; They are attended, serued, flattered, and blessed, *as long as*
Psal. 49. 18 *they can helpe themselues*: but once dead, & al their good daies are done.

They dye the first death without comfort, and the second death without hope. Euen whiles they liue, they are dead in law, and as it were wounded & drawing on. All their cõfort is to forget their misery;

which

which yet is the greater the leſſe it is minded. But dying, *their hope periſheth*, and they are paſt redemption. And iuſtly may they be made aſhamed of their hope, that made the Lord aſhamed of their ſeruice.

It may bee obiected, that euen the wicked alſo ſhall *riſe* againe at the laſt day, and ſhall *ſee* the Lord. For anſwere, behold a fearefull difference. They ſhall riſe, as the malefactor, vnto execution; who had rather lye ſtill in his ſorry bedde. It is no *riſing*, which intendeth a more

They ſhall riſe,

But vnto execution,

fearfull *fall*; no *reuiuing*
And reuiue which imports a more
dismall *death*. Indeede
But to a more feare-full death. the wicked shall *last*, not
liue. He *liues*, that out-
liues his *sorrowes* as *La-*
Luk.16.25 *zarus*; not he that out-
lasts his *pleasures*, as the
Glutton. Therefore of
the wicked it is saide,
They are dead, they shall
Isa.26.14. *not liue*, &c. Their life is
in this world *vita mortalis*, in the other *world*, *emortualis*. Here a *dying* life, & there a *deadly life*; an *uniting* of the body to the soule, with euerlasting *disunion* of both from God. *Death* is too good a name for such a life

life. In like manner, they ſhall *ſee him whom they haue pierced, and waile before him for euer.* But as *Baalam* ſaid, ſo may euery wicked man ſay; *I ſhall ſee him, but not now: I ſhall beholde him, but not nigh*: as the *Glutton* in hell ſaw *Abraham a far off*, but there was a *gulfe* betwixt, to keepe them from meeting: as *priſoners* ſee the face of the Iudge, but are kept off by the *barre* from drawing neere to ſue for their liues: as *Zedekiah* ſaw the King of Babell; It was the laſt ſad ſeruice his eyes did him;

And ſhall ſee Chriſt, but with horror. Reu. 1.7

Luk. 16,23 26.

Ier. 34.3. & 39.5.6. &c

him; to behold at once the butchering of his children, & his own miserable captiuity. God hath already *sworne*, and will then make it good, that the wicked shall *neuer enter into his rest*. *Neither idolaters, nor fornicators, nor theeues, nor couetous, nor drunkards, nor reuilers, nor extortioners, nor murtherers, nor lyers*, &c. *shall inherit the kingdome of God*. In a word, the wicked in that day shall see much; but their *eie shall breake their heart*. They shall see as their Iudge, him whom they haue offen-

Psal.95.11

1.Corin.6. 9.10.

Reuel.21.8

offended: they ſhall ſee in glory, thoſe whome they miſuſed and deſpiſed: they ſhal ſee themſelues ſhamefully and euerlaſtingly excluded. Thus becauſe death is too happy a condition for them, they ſhall therfore *reuiue*, that they may be more miſerable, then death can make them. Luk. 13. 28

Secondly, *mourne not for the dead*, that are *dead in the Lord*, they are taken from the company, not of the *liuing*, but *of the lamenting*; their garments are henceforth all wayes onely *white*; 2 *Mourn not for the dead in Chriſt.* Reuel. 3. 4

white; they haue changed *ragges* for *robes*, and a *cottage* of clay for an *house* in heauen, neyther made, nor subiect to be dissolued by the hands of any creature. Shall we *weepe* for them that *sing*? nay, cheare vp thy selfe, and sing vnto them; *Awake and sing, ye that dwell in dust.* Banishment is grieuous to euery one, so louely is our natiue countrie, and so irkesome the aire of a strange land. But if a virgin be aduanced (as *Ester*, or rather as *Pharaohs daughter*) to the bed and throne of a mightie Prince,

Esa. 26. 19.

Prince, ſhe will (in compariſon) *forget her owne people, and her fathers houſe.* Our gracious *Miſtreſſe* had once *forgotten her people*, and the *royall houſe of her father*, for this more royall of her earthlie Lord and *Husband*; but now ſhe hath forgotten all, ſauing her heauenlie Lord, whom liuing ſhee honoured chieflie, and now adoreth onely. Therefore the *King of Heauen* doth now *delight in her beauty*, and ſhe is *bleſſed* in beholding *his*. And now vnto *vs*, ſhee ſeemeth to ſay, as Chriſt ſaid Pſa. 45. 10. &c.

said to the daughters of
Luk.23.28 Ierusalem, *Weepe not for me, but for your selues,* & for your children; *weepe* so for your *sinnes*, that you may partake with
Eccles.22. 11. *me* in this my *ioy*. *Weepe not for the dead* (saith the wise man) *who are at rest, but for the foole, whose life is worse then death.* They that being tossed at Sea doe heare of some of their company safely arriued, say not *would they were heere with vs*; but *would to God that we were there with them.* So the disciples, hearing that *Lazarus* was dead, said
Ioh.11.16. one to another, *Let vs*

vs alſo go that we may die with him. Well may we change our life for their death: but they wil neuer change their death for this our life.

Thirdly, let vs *begin in time to be bleſſed.* Bleſſed in life, that wee may be bleſſed in Death, and by Death; bleſſed in *dying vnto ſinne*, that wee may be ſo bleſſed, when wee die, as not to *dye in our ſinnes.* Many intend to purchaſe this bleſſednesſe; but death proues them *lyers* vnto the world, and *diſſemblers* with God & their owne ſoules; becauſe they neuer

3 *Begin to partake this bleſſednes.*

uer went about that they pretended. Indeede all would bee blessed, but few take the *right way*, fewer the *due time*, *which is to day, while the Lord calleth, and offereth mercy. To day must wee heare his voice: to day* must we *labor to enter into his rest.* Oh be not of those many, that *dally* with the Lord, to their owne confusion; but of these few, who *in this their day* both know and do the things *that belong vnto their peace.* Wherefore, to the ende thou maist not let slippe the *time* of thy *visitation*, thinke

Heb.4.7, 11.

Luk.19.42

think seriously on these things, that either the *terrors* of DEATH ASSAILANT may *affright* thee, or the *comforts* of DEATH SVBDVED may *incourage* thee; and one, or both, may *awake* thee to a due care and consideration of thy latter end. It is good fighting with an enemy, already foiled and out of heart. If now thou set vpon him, hee will flye before thee: but if thou tarry till he set vpō thee, he will eyther deuoure, or greatly endanger thee. *Pompeyes* souldiers were the sooner foy-

led, becauſe they ſtood ſtill to receiue the ſhock of the enemy, and did not enforce themſelues to giue the on-ſett: ſo many are ouerthrowne by Death, for want of valor and forwardnes in time to begin the conflict.

The Concluſion. A Triumph ouer Death.

But they that frankelie thruſt themſelues forth to the Combat & practiſe what hath been heere taught, ſhall ſay with *Dauid*, *Though I walke through the valley of the ſhadow of death, I will feare no euill.* Vnto a Chriſtian premeditate and reſolued, neyther

Pſal. 23. 4.

is

is Death dreadfull, nor that which bringeth Death, nor any thing which Death brings. Nay Death is welcome for what he brings; because, though a rude messenger, yet he bringeth good and glad tidings. For if hee teach the naturall man to say, *Accepimus peritura perituri*: we being to perish receiue perishing things; he giueth the Christian occasion to say, *Accepimus duratura duraturi*. *we* being to *abide for euer*, *receiue a kingdome that cannot be shaken*. A grim *Porter* he is: yet he let-

1 Ioh. 2. 17
Heb 12. 28

teth vs into the *Pallace*, and *presence* of Christ. A *presence*, that shall neuer bee *parted*, nor *obscured*. No more *night* of *desertion*, nor *cloud* of *temptation*, nor *eclipse* of fleshly *change* and variation, but the *Sunne of righteousnesse*, shining alwaies in *his full* strength and
Psal.73.23 beauty. Euen now wee are continually with him, and hee with vs to hold vs by our right hand: but many a time we may say with *Iacob*,
Gen.28.16 2 King.6.15 &c. *The Lord is in this place, and I knew it not.* Many a time it is with vs as with the Prophets seruant,

uant. The Lord pitcheth his campe about vs, but our eyes are not open to see him on our side: Many a time in this mortality, it is with vs as it was with *Cleophas* and his *companion*; our eyes are holden, that we cannot know him. But thē both the obiect, the light, and finally our sight shall be perfected. The obiect Christ shall thē be most glorious; the light of revelation shall be most euident, and the eye-sight of our knowledge so perfect that we shall *see him as he is*, and *know him as we are*

knowne of him. Now is
Mat. 18, 20 that verified, *where yee are in my name, there am I:* but then shall that bee
Ioh. 14. 3. fulfilled; *where I am, there shall ye be also.*

To haue the Lord alwaies with vs, is the comfort and support of our mortality; but to bee *euer with the Lord, only with the Lord*, shall be the *Crowne* of our *felicity*. Happy are we now, if we be of those to whom hee saith, *Loe I am with you alwaies vnto the ende of the world*: but O how happy shall wee bee, when it shall be said, *Loe yee are with mee alwaies*

world

world without end: Vnto that happines firſt, & vnto *this* in his good time, the ſame Lord bring vs, *who hath aboliſhed Death* for vs, and *brought life and immortality to light by the Goſpell.* To *whom* with the *Father*, and the holy *Spirit*, one God in three perſons, be all honour and ſeruice, in earth, and in heauen, hence-forth and for euer,

Amen.

REVEL. 2. 10.

Be thou faithfull vnto death, and I will giue thee a crown of life.

FINIS.